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THE

THEOLOGY

OF THE

NEW TESTAMENT,

A MANUAL

FOR

UNIVERSITY INSTRUCTION AND PRIVATE STUDY.

BY

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1817-

TRANSLATED FROM THE DUTCH, BY

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Jo. 3.13. No man has ascended
into heaven [to know the Father]
& reveal him, except the Son of
man. First truth taught to Nico-
demus. Incarnation / Second, (v. 14)
Redemption. Lifted up on the
cross. = Elevation. Deliverance
Doct. Humanity p. 85: Prophecy
of Atonement, p. 88. - v. 15. Ensign-
ing individually. Doct. 1. Crucifix-
ion similar design with brass
serpent. 2. Eternal life present.
v. 16. For God so loved.
Doct. 1. Redemption springs
from God's love. 1. Unlamented atonement
3. Preexistence of the Sonship. 4.
Christ is the object of saving faith.
p. 99.

INTRODUCTORY NOTE

BY THE TRANSLATOR.

THE following manual was prepared by the author for the use of his classes in the University of Utrecht, as an introduction to the comparatively new science of Biblical Theology. To each section are appended a list of works which may be consulted, and also "questions for consideration" designed to stimulate and guide in further investigation. The present translation has been prepared for American students in Theology, whether in the theological school or engaged in the active duties of the ministry, desirous of finding in a compressed form an able historical exhibition of the doctrinal teachings of our Lord and his Apostles, resting upon the established results of the most recent critical and exegetical study of the Scriptures, in the confident belief that they will not be disappointed. The cautious steps with which the author proceeds in conducting his examination, his frank admission of whatever the truth seems to require, and the manifest candor he everywhere exhibits, impart increased force to the firm conclusions at which he arrives, and will certainly render his work helpful to those whose confidence in systems of dogmatic theology may have been in any way weakened. It must not be forgotten, however, that, since every position taken is claimed to be supported by some express or implied statement in the New Testament record, a *constant reference to each passage cited is essential to the reader's intelligent conviction of the validity of the process and the justness of the final result.* On one or two points American students, in common with the translator, will not probably be prepared to accept the author's views, or would somewhat modify his form of statement, but the Apostolic rule here applies—"Prove all things: hold fast that which is good."

In the latter part of this work I have been happy to avail myself of the English translation by Mr. M. J. Evans (London, 1870), which appeared after the larger portion of the present volume had been struck off. This I have compared with the original and carefully revised. The German translation, also (Barmen, 1869), has been of service, although occasionally defective and erroneous. A few judicious notes extracted by Mr. Evans from Calvin have been retained, and are indi-

cated by his initials. The table of contents has been extended so as to present a comprehensive synopsis, in the hope that it will be found useful in review. For the sake of convenience, the titles of the Dutch and German books cited have been generally given in English, but the original language in which any one appeared may be known either from the place of publication, or from the mode in which the page is cited—*bl.* in the former, and *S.* in the latter. Where no translation is known to exist, the title is inclosed between quotation marks.

Within a few months two valuable contributions to the English literature in this department have been made, the one a translation of Schmid's *Biblical Theology of the New Testament*, published by the Messrs. Clark of Edinburgh, and the other, Dr. J. P. Thompson's *Theology of Christ*, which will be found well worthy of consultation and study.

G. E. D.

DIVINITY SCHOOL OF YALE COLLEGE, Aug. 1871.

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INTRODUCTION.

§ 1.

Definition of the Science.

THE Biblical Theology of the New Testament is that part of theological science, in which the teachings of the New Testament concerning God and divine things are comprehensively and systematically exhibited. It is distinguished from Doctrinal Theology by its character, scope and aim, and naturally falls, in Theological Encyclopedia, into the department of Historical Theology.

1. Theology is, in general, the science of God and divine things; or according to a later, though not therefore a better definition, the science of religion. In its more restricted sense the word signifies the science concerning God, in distinction from that concerning man, sin, CHRIST, etc. (Theology, the name of the *locus de Deo*, as distinguished from Anthropology, Hamartiology, Christology, etc.). There is no religion of any importance, which has not a more or less developed theology (e. g. the theology of Mosaism, Islamism, Buddhism, etc.). Philosophy, even, has its theology, as it has its anthropology and cosmology. From this purely philosophic theology, however, Christian theology is entirely distinct; since the former is a product of individual thought, in the light of speculation or experience, while the latter, on the contrary, is derived from a special divine revelation, the sacred record of which is the Holy Scripture. To

this last, the saying of THOMAS AQUINAS is entirely applicable : *A Deo docetur, Deum docet, et ad Deum dicit.* Comp. the article *Theologie* by L. PELT, in HERZOG's *Real-Encycl.* XV. S. 748.

2. The Biblical Theology of the New Testament treats of the ideas respecting God and divine things recorded in the New Testament. It investigates, in other words, the doctrines of the New Testament, without intending thereby to maintain, that the New Testament teaches a strictly completed doctrinal system ; much less, that the characteristic feature of the Christian revelation consists exclusively or predominantly in its doctrine. But though this latter statement must be rejected, it cannot be denied that the New Testament does contain an actual doctrine respecting God and divine things. This doctrine the Biblical Theology of the New Testament comprehensively surveys, examines its several parts in themselves and in their mutual relations, and presents it, so far as possible, as a composite whole in the light of history.

In the broadest sense of the term, Biblical Theology embraces the doctrine concerning God and divine things as found in both the Old and the New Testaments. That both are intimately connected is generally recognized : *Novum Testamentum in Vetere latet, Vetus in Novo patet* (AUGUSTINE). But although an entire separation is scarcely conceivable, a real distinction is possible, desirable, and in a certain sense necessary, and of late years, especially, has been successfully made.

3. The distinction between the Biblical Theology of the New Testament, and Christian Dogmatics, which have not unfrequently been confounded, to the injury of both, is already beginning to be clear. Both of these departments of theological science possess a specific *character*. That of Christian Dogmatics is *historico-philosophical* ; that of the Biblical Theology of the New Testament, on the other hand, is purely *historical*. The former inquires, not only what the Christian Church in general or one of its branches in particular regards as truth, but predominantly what man is or is not to believe in the sphere of the Christian faith. The latter, on the contrary, asks simply what is presented as truth by the writers of the New Testament. It has to do, from its own point of view, not with the correctness but only with the contents of the ideas which it finds in the





teachings of Jesus and the Apostles. "It does not demonstrate; it states. (REUSS)."**—It has, consequently, an entirely different *aim* from that which the student of Systematic Theology proposes to himself. While Doctrinal Theology seeks to develop the contents of the Christian faith and to exhibit, in the evidences of revelation, its firm foundation, Biblical Theology has finished its task, when it has clearly shown what the New Testament, in distinction from other religious books, announces as truth, leaving its defence and vindication to the kindred science. If, so far, its *aim* is humbler, its *compass*, on the other hand, is so much the greater. If since the time of Calixtus (1634), Doctrinal Theology and Ethics—whether justly or not need not here be decided—have been separated, this separation in the department of Biblical Theology is neither legitimate nor desirable. A sharp line of distinction between doctrine as related to salvation and doctrine as related to life is entirely foreign to the spirit of Jesus and the Apostles. As viewed by the New Testament writers, faith and life are not merely allied, but identical. Biblical Theology has, therefore, to embrace in its investigation, the practical no less than the theoretical side of the doctrines of the New Testament. On the other hand, it cannot be required to treat expressly of the life of our Lord and his Apostles along with their doctrinal teaching, as has been done among others by C. F. SCHMID, (in a work shortly to be mentioned).

Since the Biblical Theology of the New Testament exhibits, therefore, a much more objective character than Doctrinal Theology, it is able to dispense with the help of the latter, although the latter cannot do without the former. It demands from those who cultivate it, not so much that they should be Christian philosophers, as that they be good exegetes and thorough historians. For the Biblical theologian, as truly as for the interpreter, the main question is: how read ye?† It is better, therefore, to style our science Biblical *Theology*, than Biblical *Dogmatics*. By the Biblical Dogmatics of the New

* The distinction of SCHENKEL, *Christl. Dogm.* I. S. 380, is hazy and erroneous: "Its aim is, not to exhibit the truth of redemption, but only (!) the reality of the Biblical history of redemption (!!).

† Comp. J. I. DOEDES, *Hermeneutiek voor de Schriften des N. V.* Utrecht, 1866 bl. 8.

Testament is generally understood a finished system of doctrine, so far as this has been drawn from the New Testament regarded as a whole. Biblical Theology, on the other hand, aims principally to institute a purely historical investigation concerning the doctrine of each of the individual writers. Then, too, the word "dogma" almost necessarily suggests something sanctioned by the Church. The utterances of Jesus and the Apostles, with which the Biblical Theology of the New Testament is concerned, are the materials from which the doctrines of the Church were subsequently derived and by which they are supported.

4. The character of our science, as thus described, decides at once its place in the organic structure of Theological Encyclopedia. If we distinguish between exegetical, historical, systematic, and practical theology, it is evident that the Biblical Theology of the New Testament stands at the head of the second, where it shines "as one of the foci of theological study." (HAGENBACH). It thankfully accepts the absolutely indispensable aid which exegesis affords, and lends this, in turn, to the other parts of historical theology, as presently also to systematic and practical theology, but especially to the history of Christian doctrine, of which it is at once the foundation and the starting point. On the other hand it may leave the critical investigation of the history of the sources from which it draws, entirely to the so-called science of Introduction (Isagogics of the New Testament). Undoubtedly it must use the light which the latter sheds, so far as is necessary and possible, as a help in its investigation. In respect to disputed and important questions in Introduction, the student in this department may be required to settle his views, and to pronounce and defend his opinion. But a formal and exhaustive treatment of these questions cannot be demanded of him. The ever growing extent of the subject renders, in our day especially, a division of labor indispensable. The ideal of this department is reached, whenever it gives a clear, systematic and complete survey of the doctrines taught in the New Testament, without concerning itself about whatever else is maintained by critics, whether justly or quite erroneously, concerning the origin, composition and value of these books.

5. After what has been said, the importance of the investigation in which the Biblical Theology of the New Testament employs itself scarcely needs to be shown. Regarded only from a purely historical point of view, it deserves the attention of *every* student of the history of mankind and of the kingdom of God on earth.—The intelligent *Christian* justly prizes an accurate knowledge of the answer regarding the highest questions of life, given by our Lord and his Apostles.—To the Christian *theologian*, especially, is the knowledge of the doctrine of Jesus and the Apostles necessary, more than to many others.—As a *Protestant*, besides, he has an incitement to this investigation, which the Roman Catholic has either not at all or not in the same degree. And so far is the considerably modified view of the Holy Scriptures, *in our day*, from making this study less important, that, wholly aside from the correctness of such modification, the signs of the times all the more urge its unwearied prosecution.—It is with reason also required of candidates for the ministry in the Church [of Holland] that for two years they pursue in the University the study of Biblical (in distinction from Systematic) Theology. Its special treatment as a distinct science, although of comparatively recent origin, is not only justifiable, but must be regarded as indicating real progress.

Literature.—On the definition and character of this science compare F. F. FLECK, “*on Biblical Theology as a Science of our Time*,” in ROHR’s *Prediger-Bibliothek*, 1834; SCHMID, “*on the Influence and the Position of the Biblical Theology of the N. T. in our Time*,” in the *Tüb. Zeitschrift für Theol.*, 1838; SCHENKEL, “*The Task of Biblical Theology*,” *Stud. u. Krit.*, 1852; B. WEISS, “*The Relation of Exegesis to Biblical Theology*,” in the *Deutsche Zeitschr.*, 1852; J. KöSTLIN, “*On the Unity and Manifoldness of the doctrinal teachings of the Apostles*,” in the *Zeitschrift für Deutsche Theol.*, 1857: the introduction to LANGE’s *Commentary*: and, best of all, the article by C. J. NITZSCH, in HERZOG’s *Real-Encyclopädie*, II. S. 219 ff.

Questions for Consideration.—The character and psychological basis of theological science in general.—Why was the investigation of the theology of the Old and New Testament,

formerly united, and afterward separated?—Criticism of some other definitions of this science, more or less differing from that here given.—Difference of opinion concerning its place in Theological Encyclopedia.—Why does not the life of Jesus and the Apostles belong to its province?—A more particular exhibition and vindication of its importance, in itself and in comparison with other branches.—How is the undervaluing of it from several sides to be explained, and how to be met?

§ 2.

Its History.

As a distinct department of theological science, the Biblical Theology of the New Testament is but little older than the present century. It has had a long period of preparation, but has been developed within a comparatively short period to a high degree, and is now in a condition of prosperity and life which presents strong encouragement for its further prosecution.

1. It is not without reason that in the introduction to any branch of scientific inquiry, some account of its history is usually given. In this process, too, history maintains its honorable position as “the light of truth, the witness of ages, the mistress of life.” It makes us acquainted with what, in any given department, has been already accomplished, and thereby, with what still remains to be done. It shows how the science by degrees came to occupy an independent position, furnishes the key to the explanation of its present condition, and enables us consequently to go on to build upon a well-laid foundation.

2. The Biblical Theology of the New Testament has sometimes been justly called a “distinctively Protestant” science. It is at least such in this sense, that although its germs had an earlier existence, this science can be developed without hindrance only on the soil of Protestantism. The period which preceded the Reformation can properly receive no higher name than that of preparation. In this sense it may be said un-

doubtedly that the most distinguished of the early Church fathers were to a greater or less degree Biblical theologians. This honorable title belongs especially to the Coryphaei of the Alexandrian School. To a certain degree may be regarded as evidence of independent investigation in this department, the work *de testimoniiis*, usually ascribed to CYPRIAN (d. 258), as also that of JUNILIUS, Bishop in Africa in the sixth century, *de partibus legis*. That the Middle Ages were not favorable to the cultivation of Biblical Theology, lay in the nature of the case. The question during that period was not as a rule, "what do the Scriptures teach," but, "what does the Church teach." Still, the appealing to the Scriptures against opposers was not entirely neglected, and the preparation for the Reformation paved the way also for a more distinct and successful prosecution of Biblical Theology, especially of the New Testament. The *Doctores ad Biblia* were expressly entrusted with its exposition, and the example of LUTHER shows with what zeal individuals, at least, discharged this duty. The leading doctrinal works of the Reformers also, may be regarded as the fruit of the earnest study of the Bible, although it was pursued in no degree from a historical point of view or with a purely scientific aim. It was unfortunate that in the 17th century a new scholasticism took the place of the old, and the line of distinction between Biblical Theology and the Doctrinal Theology of the Church became more and more faint. Exegesis was thrown into the shade and Polemics brought into the foreground. Yet the views maintained in these controversies were defended by appealing to the so-called *dicta probantia* (proof texts) which were more or less fully explained. Even the endeavor to find the truths of the gospel taught as clearly and distinctly as possible in connection with the historical persons in the Old Testament led to a species of investigation, although one quite peculiar. For instance the theology of Job (1687), Jeremiah (1696), and even Elizabeth (1706) was exhibited with microscopic minuteness. To an increasing degree the need was felt, along with the scholastico-dogmatic method of investigation, of one which should be exegetical and Biblical (though not simply historical), and the helps for this were furnished from different quarters. In Strasburg, SEBASTIAN SCHMIDT published his *Collegium*

Biblicum (3d ed., 1689); in Holland, WITSIUS and VITRINGA adopted a purely Biblical method. The reaction, also, of Pietism against Orthodoxy had a favorable preparatory influence upon this science, and during the whole of the 18th century an increasing effort was manifest to break away from the scholastic yoke, and to return to the simplicity of the Bible in the exhibition of Christian life and doctrine. As examples of this tendency may be mentioned, HEYMANN, "*Essay towards a Biblical Theology, in Tables*" (4th ed., 1758); BUSCHING, *Epitome Theologiae, e solis litteris sacris concinnatae*" (1757); and from the same hand: "*Thoughts upon the nature and value of Biblico-dogmatic Theology as compared with Scholastic*" (1758); above all, ZACHARIAE, "*Biblical Theology, or Inquiry into the Biblical ground of the principal theological doctrines*" (3^e Aufl. 5 Theile, 1786), and STORR, *Doctrinæ Christianæ e solis litt. SS. repetite Pars Theor.* (Stuttg. 1793 and 1807). [Translated with additions by Rev. S. S. SCHMUCKER, D.D., under the title, *An Elementary Course of Biblical Theology, from the work of Professors STORR and FLATT.* 2d ed. Andover, 1838. 8vo]. Their footsteps were followed, both abroad and in our own country, by respectable Biblical theologians of the Supranaturalistic direction, at the end of the last and the beginning of the present century.

3. With all the value to be attached to these attempts, the purely historical treatment of the Biblical Theology of the New Testament is entirely a product of the more recent period, in which the distinction between it and Doctrinal Theology, whether ecclesiastical or philosophical, is more and more brought into the foreground. The idea, that the Biblical Theology of the New Testament should be treated as an independent part of historical science, was first distinctly expressed on the rationalistic side. This was done by GABLER, Prof. in Altorf, in the year 1787, in an academic discourse: *de justo discrimine Theol. Bibl. et Dogm.* (afterwards incorporated into his "*Lesser Theological Writings*" (1831), in which he strongly insists that in the former of these departments the doctrinal teachings of the different writers should be objectively investigated, distinguished from each other, and systematically arranged. His leading thought was carried out by his colleague, G. L. BAUER, who published a "*Biblical Theology of the N. T.*" in four volumes

(1800–1802), which was to have been followed by a fifth. The latter gave to his historical inquiry an apologetic and practical character, but a more independent position was taken by AMMON in his “*Sketch of a pure Biblical Theology*” (Erlang. 1792), and his “*Biblical Theology*” (3^e Th. 2^e Aufl. 1801 u. 1802). In his view Biblical Theology is obliged merely to furnish “the materials, fundamental ideas and results of the Bible, without troubling itself about their connection, or combining them into an artificial system.” “That work,” he says, “belongs exclusively to the Systematic theologian, who links these results together.” Whether the business of the “Systematic theologian” is so simple as these words would indicate, it is not necessary for us here to inquire; it is enough that AMMON has expressed the conception of the historical character of our science. This was done still more distinctly by KAYSER in his “*Biblical Theology, or Judaism and Christianity*” (Erlang. 1813–14), but especially by DEWETTE, Professor at Basle (d. 1850), who, though not so much in respect to results as to method, has rendered to it the most important service. He placed Biblical Dogmatics beside, and in certain respects in opposition to, the doctrinal system of the Lutheran Church, and distinguished in the former, better than had been done before, between the ideas of Hebraism and those of Judaism, and between the doctrinal teachings of Jesus and those of the Apostles. He inquired first of all, not whether his own views agreed with the statements of the Scriptures, but what these statements are: how they had been developed out of and beside each other, and in what connection they stood with the particular ideas of the age in which they were first expressed. Undoubtedly this work has its weaker sides also: Biblical Theology is still too much Biblical Dogmatics in the strictest sense of the word, and the peculiar philosophical views of the author (he belonged to the school of FRIES) had altogether too much influence upon the historical presentation. Notwithstanding this, however, he took gigantic steps in the right direction and laid a foundation on which others could successfully build. This was done to a certain degree, though in a less happy form, by BAUMGARTEN-CRUSIUS, Professor at Jena, in his “*Fundamental Outlines of Biblical Theology*” (1828), by CRAMER, “*Lectures on the Biblical Theology of the*

New Testament," (edited by NAEBE, Leipzig, 1830,) and on a much broader scale, by VAN COELLN, Professor at Breslau, whose "*Biblical Theology*" was issued after his death in the year 1836, in two volumes, by Dr. D. SCHULZ.

Meanwhile, the rationalistic or semi-rationalistic direction in theology was not the only one which devoted itself with manifest earnestness to the study of this branch of science. On the supranaturalistic side also, it was cultivated by men of ability. Within the second quarter of the present century, attention began to be more particularly directed to the theology of the *Old Testament*. The works on this subject by STEUDEL (1840), OEHLER (1840), and especially HÄVERNICK (1848), deserve to be honorably mentioned. In respect to the *New Testament* our science owes an undeniable debt to the never to be forgotten NEANDER (d. 1850). In the first part of his "*Life of Jesus*" (1st ed. 1837) he gave a masterly historical sketch of the doctrinal teachings of the Saviour, as exhibited in his parables, as previously, with rare skill, in his "*Planting and Training of the Apostolic Church*" (1st ed., 1832) he had clearly set forth the doctrinal teachings of the different apostolic writers. He brought out the nice shades in the peculiarity of each, but exhibited also their higher unity, and endeavored especially to show "how, notwithstanding all the differences between them, a profound unity in essentials remains, if we do not allow ourselves to be deceived by the form, and how even the form explains itself in its diversity." The weaker sides of Neander's presentation are avoided in one of the best works which we have to name, SCHMID, "*Biblical Theology of the New Testament*," edited after his death by Dr. C. WEIZACKER (1853), of which a new edition appeared in 1864. He clearly presents in an objective form the theology of the *New Testament*, and penetrates with unconcealed sympathy into the depths of the organism of the different doctrines, prefixing to the whole at some length an account of the life of our Lord and his Apostles. If the latter feature is not to be commended (comp. § 1. 3), still his work is much superior to the uncompleted "*Theology of the New Testament*," (Leipz. 1854, Bd. I,) by Dr. G. L. HAHN. The latter treats only of the fundamental ideas concerning God and the world which form the common basis of the doctrinal teaching of our Lord

and his Apostles, without making a proper distinction between the different types of doctrine and even tropes; it clearly exhibits, indeed, the unity of the above named doctrines, but without paying proper attention to the difference, in the development of doctrines, among the writers of the New Testament. In respect more particularly to the *theology of the Apostles* we mention with commendation, MESSNER, "The Doctrine of the Apostles" (Berl. 1850),* a book occasionally somewhat heavy, but rich in contents and composed on a good plan, and especially LECHLER, "The Apostolic and Post-Apostolic Age with reference to Diversity and Unity in doctrine and life," which was crowned by the directors of the Teyler Foundation in 1848. In 1857 it was issued a second time, so much enlarged and improved† that it may be called almost a new work. The special literature of the Petrine, Pauline and Johannean theology will be mentioned in its proper place. The necessity of some considerable modifications in the treatment of the theological teachings of Jesus in consequence of the criticism of STRAUSS and the Tübingen School was a natural result of the spirit of the age and is evident, also, from numerous examples.

Upon the whole it must not be assumed that, even where the purely historical character of our science has been known and maintained, the theological and philosophical views of those who cultivated it, have not exercised a great influence upon the mode of its treatment. How injurious has been the influence of the Hegelian philosophy upon the Biblical Theology of the Old Testament may be seen in the work of VATKE (1835), whose *a priori* construction of doctrine and history was opposed but not improved by BRUNO BAUER in his "Religion of the Old Testament" (Berlin, 1838, 1839).

In regard to the New Testament, we should be able to commend more highly REUSS's in many respects excellent *Histoire de la Theol. Chrét. du Siècle Apostol.* (Strasb. 1852, last ed., 1864), if its clearness and fulness were equalled by strict objectivity of statement. But in the grouping, and here and

* A Dutch translation of this work has been published, with an introduction by Prof. HOEKSTRA. [An abstract of it will also be found in the *Bibliotheca Sacra*, Oct., 1869 and Jan., 1870.—Tr.]

† Comp. a review by the author of this work in the *Jaarbb. voor Wet. Theol.* (1852, Deel x. bl. 561-582).

there in the treatment of his material and his final judgment upon it, a certain degree of sympathy with the Tübingen construction of the early Church History cannot escape notice, and still further his inquiry extends beyond the limit of the New Testament,—a fact not favorable to a recognition of the special value of its contents. To a far greater degree does this remark hold true of the work of the head of the Tübingen School, Dr. F. C. BAUR, “*Lectures on New Testament Theology*,” published after his death by his son (1864), in which the light and dark sides of this direction appear, so to speak, in a concentrated form. The whole of the rich material of the theology of the New Testament is divided by BAUR, after having separately considered the doctrinal teachings of Jesus, into three distinct periods. In the first he places the four epistles of Paul [Romans, Galatians, I and II Corinthians], regarded by him as genuine, together with the Apocalypse, and discusses their importance. In the second follow: the Epistle to the Hebrews, the smaller Pauline Epistles (with the exception of those to Timothy and Titus), with the addition of those of Peter and James, the Synoptical Gospels and the Acts of the Apostles. In the third, finally, the doctrinal teachings of the Pastoral Epistles and the writings of John, which, according to BAUR, are by far the latest of the Sacred Canon. Thus the whole conception and method rest upon a kind of Introduction and Criticism, which no one, perhaps, would style impartial. Still more arbitrarily and with much less ability has NOACK in his “*Biblical and Theological Introduction to the Old and New Testaments*” (Halle, 1853), attempted the reconstruction of the history from the same position.—From the Roman Catholic side an important contribution to our science was made in Germany by LUTTERBECK, in his “*Doctrinal Teachings of the New Testament, or Investigations into the age of religious transition, the steps preparatory to Christianity and its earliest form*” (2 Thle. Mainz, 1852). It is a thesaurus of materials, but the writer himself has entitled it a “*Handbook of the most Ancient Doctrinal and Systematic Exegesis of the New Testament*,” while leaving wholly untouched the doctrinal teachings of our Lord and, on the other hand, incorporating much which does not directly pertain to the subject.

In the Netherlands, while much comparatively has been contributed toward biblical and evangelical doctrinal theology (MUNTINGHE, EGELING, HERINGA, VINKE), little has been done for the scientific, and purely historical treatment of the Theology of the New Testament. From the stand-point of the Groningen School a number of important contributions to the knowledge of the doctrinal teachings of Paul and the other Apostles were published in the earlier volumes of *Waarheid en Liefde*. J. H. SCHOLTEN, Professor in Leyden, has placed in the hands of his pupils a valuable compend in his "*History of Christian Theology during the Period of the New Testament*" (2^e uitg., Leyden, 1858), in which the well known clearness and acuteness of the author are as manifest as is the influence of his peculiar doctrinal views. An important contribution was made to Biblical Theology by Dr. A. H. BLOM, in his work entitled "*The Doctrine of the Messiah's Kingdom among the first Christians, according to the Acts of the Apostles*" (Dortr., 1863), a treatise in which the claim of rigid objectivity is not made without reason. In a popular and at the same time scientific way, the writer of the present work has endeavored to exhibit distinctly the "*Christology of the New Testament*" (Rotterdam, 1857). A careful and thorough "*Historical and Expository Inquiry concerning Eschatology, or the doctrine of Future Things according to the writings of the New Testament*," was published by J. P. BRIËT (2 Deel, Thiel, 1857, 58).

4. At the close of our historical survey we see that it is in no wise impossible to treat the Biblical Theology of the New Testament as a distinct science, and that a new attempt to develop and complete this science is not superfluous. It is fully evident that its claims are better met the more clearly its objective and historical character is recognized, while on the other hand a premature mingling of individual dogmatic and philosophical opinions can only result in essential injury to it. In the history of the past, men have struck by turns upon one or the other of these two rocks: they have either sacrificed on the one hand the undeniable diversity of the doctrinal teachings to the maintenance of a conceptional unity, or, on the other, the higher unity to the maintenance of a quite too strongly marked diversity. The first took place, especially at an earlier period, under the influence of the current dogmatism: the latter is more

frequently found in our time under the influence of the criticism at present in vogue. True wisdom demands that in avoiding Seylla we keep clear of Charybdis. But this leads to the following Section.

Comp. on the subject of this, REUSS, *Histoire de la Theol. Chrét.*, I, pp. 13–28, and BAUR, *Vorlesungen über N. T. Theologie* S. 1–44.

Questions for consideration.—To what is it to be ascribed that the Biblical Theology of the New Testament is such a comparatively recent science?—What beneficial and what injurious influence has the Tübingen School had upon its development?—Is it possible and necessary to keep its cultivation free from the influence of a definite system of Christian philosophy?

§ 3.

Its Method, Main Divisions and Demands.

The method of our investigation can be no other, from the nature of the case, than the genetic, chronological, and analytical. The main divisions of the subject are determined by the peculiarity and the mutual connection of the different doctrines taught in the New Testament. In order that the treatment of them may correspond with their design, it must be conducted in a really scientific manner and also in a genuine Christian spirit.

1. In every science, the question in respect to the method of its treatment is of very great importance. The entire value of a result depends upon the legitimacy of the process by which it was reached. It is equally clear that the method of every science is determined by its special character. As a part of historical theology, our science can be subject to no other laws than those which govern every historical inquiry. The method must consequently be *genetic*, i. e., it must take into view, not only the contents, but also the process of production (*genesis*) of the different ideas. In this process historico-psychological exegesis, especially, will render good service. Next, *chronological*; for

we find in the New Testament, a collection of writings and ideas, which gradually arose, and were developed in many cases under the mutual influence of one writer upon another, while even the interior process of development in one and the same author (Paul, for instance) was in no wise at a stand for an entire series of years. "History is a development of life" (SCHMID). Here the well known direction "*distingue tempora*" is to be carefully borne in mind. Finally, *analytic* or *disjunctive*. Our inquiry is not at the outset concerning the doctrinal teaching of the Apostolic age *as a whole*, but concerning that of the individual New Testament writings. It is true, we must strive to grasp the higher unity, but this stands forth clearly only when unmistakable diversity has been previously exhibited. The synthesis has no value, if the analysis was not pure. "It is from analysis that we seek for the light, which shall illumine our path: from analysis, which teaches the historian to forget himself in order not to be untrue to his subject, which knows how to respect the particular character of each fact, each idea which it meets, which recognizes in every epoch, every group, every individual even, however small, its right to a place in the mirror of history, as it once had in actual life." (REUSS.)

2. The main divisions of the department on which we enter, are substantially indicated by what has been already said. First of all, we must distinguish between the *doctrinal teachings of the Lord Jesus Christ and those of the Apostolic writers*, and speak of the former before we take up the latter. In the first named, the difference between the sayings of our Lord in the three first Gospels and in the Gospel of John comes before us. The present state of science demands that we study both separately, and listen first to the Christ of the *Synoptical gospels*, and then of *John*, in order finally to inquire how the words of both stand mutually related to each other.—The study of the doctrines of the Apostles demands a similiar separation, which is in this case threefold. *Peter, Paul, John*,—these three and in this succession,—give, one after the other, their testimony. Around these figures others group themselves, who exhibit a more or less noticeable affinity of thought with them and their ideas. Thus to the Petrine theology belong the doctrinal teach-

ings of the epistles of James and Jude, to which also must be reckoned those of the gospels according to Matthew and Mark. Around Paul gather successively Stehpen, his forerunner; Luke, his fellow-laborer; and the writer of the epistle to the Hebrews, of a spirit akin to his. John stands alone; but the John of the fourth gospel and the epistles on the one hand, and the John of the Apocalypse on the other, are sufficiently different to justify us in attending to them separately.

Within these two main divisions the materials for our investigation are included, but not to the exclusion of certain preliminary considerations. We cannot understand the instructions of our Lord and his Apostles, unless we are familiar, at least in general, with the soil from which the plant sprung. An introductory chapter, therefore, must precede both of these, which shall treat, not indeed of the entire theology of the Old Testament, but of the religion from the bosom of which Christianity came; of the expectations of which it is the realization; and finally of the condition, the ideas and the wants of the age in which our Lord and his disciples appeared; in other words, of Mosaism, Prophetism, and Judaism (as distinguished from the earlier Hebraism). The contents of this first part, merely preparatory, but yet indispensable, we may best comprise under the name of *Old Testament foundation*. Next follow, *secondly*, the theology of Jesus Christ, and then, *thirdly*, that of the Apostles, according to the plan indicated above. But is our investigation with this completed? Not more than is a building, the foundations of which are laid, and the walls carried up to the required height, but which still lacks roof and gable. In a *fourth* or last chapter, the synthesis of the now completed analysis must be sought, or, in other words, the *higher unity* of the doctrines of the Apostles with each other, and of all of them with those of our Lord, must be brought out. It is thus only that the Theology of the New Testament rises before us like a well constructed edifice. "Thus will the New Testament theology have the task of developing the organic connection of the New Testament doctrine" (SCHMID). It is only here that we can permanently stand. And now if it is manifest, that none of the leading divisions which have been indicated can be either omitted, or differently placed and arranged, without the de-

struction of harmony, the propriety and correctness of our main division will be justified.

3. The demand, that the inquiry to be instituted shall be at once scientific and Christian, no one, in this general form, will deny. Nevertheless a single word of explanation will not be superfluous.

An investigation is *scientific*, when it corresponds to the demands of science in general and is in harmony with the particular science which it seeks to advance. "Science is well grounded knowledge, the fruit of correct observation and philosophical investigation" (MULDER). Theological Science, consequently, is well grounded and well arranged knowledge of God and divine things, drawn from those sources from which they can manifestly be known. In its investigation, it obtains light by means of faith in God and his revelation, but this faith, so far from extinguishing or fettering the spirit of investigation, stimulates it and give to it the most legitimate direction. It is a proper condition of this investigation also, that it be fundamental, accurate, complete, impartial and truth-loving. This impartiality, however, must not be conceived of as a deliberate denying and forgetting of all the principles from which men start on other subjects (expressed by the German word *Voraussetzungslosigkeit*), for this is neither necessary nor possible. It demands rather that with a candid mind and spirit, we hold ourselves open to every impression, and desire nothing except the truth, whether it accords with our private and cherished opinions or not. Such a love of the truth, which becomes no one more than the student of theological science, naturally allies itself with the moral earnestness which should least of all be wanting in an investigation like ours. So far it can be said that the true scientific spirit is not merely a direction of the intellect, but of the whole mental and moral life, so that, like eloquence, it may be called not simply a gift, but also a virtue.

This scientific investigation will at the same time be *Christian*, when it is commenced and prosecuted, *first*, from a Christian point of view. It is impossible in studying the doctrinal teachings of Jesus and the Apostles not to remember the great significance of the New Testament in respect to the religious and

Christian life. The theologian who is truly Christian cannot forsake his faith on entering the field of science. Neither is this demanded: believing leads here, too, to better knowing, as the latter in turn places us in a better condition to believe (1 John 5, 13). Still, we must not allow the Christian and ecclesiastical points of view to become confounded. The Scriptures of the New Testament are now to be exclusively regarded and consulted as historical documents; the question whether they are more than this, and in what relation they stand and must stand to the faith and life of the Christian, belongs exclusively to the department of Christian Dogmatics, and consequently remains *here* untouched. In the *second* place, our inquiry must be conducted in a Christian *spirit*, that is, in the spirit of genuine humility, which is conscious of the limitation of our powers: of a living faith, which seeks with growing earnestness, to know the mysteries of the kingdom of God: and most of all, of warm love to the Gospel, which easily and willingly comes into sympathy with the spirit of the sacred writers,—a condition indispensable to profounder knowledge. *Finally*, our inquiry must have a Christian aim—personal sanctification through the knowledge of the truth, the upbuilding of the kingdom of God around us, and thereby, above all, the glory of Him to whom are all things, the sphere of science not excepted. Comp. SCHENKEL, *Christl. Dogm.*, S. 61. ff., NITZSCH, in HERZOG's *Real-Encycl.* II. S. 225.

Questions for Consideration: The importance of method in the department of theology.—Criticism of some other divisions and subdivisions.—How far is complete impartiality in our investigation indispensable, possible, desirable?—Is a purely historical inquiry, such as is here proposed, entirely compatible with the reverence which we owe to the Holy Scriptures?

P A R T I.

THE OLD TESTAMENT FOUNDATION.

§ 4.

Mosaism.

Mosaism is the religious and political constitution given through Moses to the people of Israel, and in consequence of which it has occupied an entirely peculiar position in the history of the development of the religious life of mankind. The chief source of knowledge respecting it is the Canonical Scriptures of the Old Testament; its foundation, a special divine revelation; its character, monotheistic; its form, theocratic; its worship, symbolico-typical; its tendency purely moral; its stand-point, that of external authority, but at the same time of conscious preparation for higher development.

1. The theology of the New Testament rests entirely upon the foundation of the Old Testament. The gospel is unintelligible in respect to its contents and form, without a knowledge of the prophetical Scriptures. These in turn point back to Moses and the religion founded by him (Comp. John 4, 22; 2 Tim. 3, 15).

2. That the Israelitish people occupied an entirely peculiar position in the history of religion no one will deny. In commerce and luxury it was inferior to the Phenicians, in art and science to the Greeks, in valor to the Romans and others. In the sphere of religion, on the other hand, we meet in Israel ideas, institutions, expectations, which in this form we nowhere else find; historical figures, the counterpart of which we elsewhere seek in vain; and most of all, a consciousness of itself, which must have been simply the fruit of unbounded arrogance

or else a priceless prerogative (Deut. 4, 7; 33, 29. Ps. 89, 16; 147, 19. 20.) The objective and subjective eminence, on which Israel stood, can be explained only from Mosaism.

3. In order to a right knowledge and judgment of Mosaism, a knowledge of Moses himself is necessary. This is derived partly from profane sources (Egyptian, Greek, Roman,) and partly from sacred, especially the Scriptures of the Old Testament, and most of all the Pentateuch. Not all, however, is purely Mosaic which has named itself after Moses, just as all is not Christian which is connected with the name of Christ. It is the important and indispensable work entrusted to thorough criticism to distinguish the original Mosaic elements from what was afterwards added, either in the way of development or of deterioration.

4. With all which Moses has in common with the founders of other ancient religions, his personal character and work remain perfectly inexplicable, if he was not the interpreter and agent of a special divine revelation. The definition, possibility, reality and criteria of this special revelation are presented in Doctrinal Theology. Biblical Theology affirms simply the fact, that Moses appeared as an extraordinary ambassador from God (Num. 12, 6-8), was recognized as such by contemporaries and posterity, (Deut. 34, 10-12), and also by Jesus and the Apostles (Matt. 15, 3-6; Rom. 3, 2), and that he demonstrated the divinity of his mission, not merely by miracles and prophecies, but especially by the internal excellence of his religious teachings, which it has never been possible to explain on merely natural grounds. The divine revelation, however, made to Moses, had its root, in turn, in an earlier revelation, the origin of which goes back into remote antiquity (Ex. 2, 24. 25). It is only from the stand-point of Supranaturalistic Theism that Mosaism can be comprehended.

5. Mosaism bears from the beginning a strictly monotheistic character. It exhibits Jehovah, not merely as the supreme, but as the only God (Deut. 6, 4) beside whom, to no other creature in heaven or on earth can religious worship justly be paid. Although Israel became guilty of idolatry in the wilderness and afterwards (Amos 5, 25-27), this crime was committed in direct conflict with the the Mosaic law, which threatened it with death. There is no better ground for assuming that this

monotheism gradually sprang from an earlier polytheism, than for explaining it from the peculiarity of the Semitic race. "That which is controlling in the history of the Jews, is not race, but religion ; two distinct things, which do not mutually explain each other" (LA BOULAYE). Everything obliges us, rather, in some form or other, to think of a personal divine revelation, made to the ancestors of the nation, forgotten by their posterity in Egypt, revived through Moses, and enlarged in Mosaism by the addition of new elements. In consequence of this revelation, Israel knows the Lord of heaven and earth, the Almighty Creator of the universe, in his unity, majesty, spiritual nature and spotless holiness, united with mercy and faithfulness. This truth is the centre around which all revolves : "the doctrine of doctrines." The knowledge of it raises Israel above all the nations of the earth, and is the unchangeable pledge of national and personal prosperity. The expectation of the latter, however, as a general rule, extends no further than this side the grave (Ex. 20, 12). Finally, however much the hope of individuals even in death may have clung to Him who lives eternally, life and immortality have been brought to light only by the gospel (2 Tim. 1, 10).

6. The covenant which God, in accordance with his promises, made to Israel through Moses as a mediator was the foundation of the *Theocracy*. This word has come down to us from JOSEPHUS (*Contra Apion.* II, 16); this institution itself can neither be regarded as an imitation of other forms of religion, e. g. Egyptian ; nor as a natural product sprung from a narrow particularism ; nor as an involuntary reaction against heathenism. It was the free and gracious choice of Him, who, although he is Lord of the whole creation, made Israel the people of his own possession. The covenant act of the theocracy, thus founded, was the giving of the law on Sinai ; its seat the sanctuary : its limit, not the rise of the kingly power, by which it was merely modified, but the destruction of the Jewish commonwealth : its culminating blessing, the appearance of Him who cast down the separating wall between Israel and the nations. It is only as we recognize this theocratic character, that the history of Israel and the steadily progressive development of the supreme majesty of God becomes credible or to a certain degree comprehensible.

7. God will not only be known by Israel as the God of the covenant, but also be solemnly worshiped in a way acceptable to Him. This worship, prescribed through Moses, exhibits a symbolico-typical character (Col. 2, 16. Ep. to the Heb.). Its external forms are the visible expression of higher religious ideas; its present ceremonies at the same time a shadowing forth of future persons and things (*Typi personales et reales*). Types and symbols are by no means identical. Symbol stands related to thought, as being its expression to the senses: type to antitype, as the shadow to the reality. The symbol represents the invisible; the type prefigures what is yet hidden. The one and the other we see united in the principal religious act of Mosaism, as of every [ancient] religion—sacrifice. It is a symbol of voluntary consecration to God, and the sin-offering, particularly, is a type of the complete sacrifice of the New Testament. “The idea of the typical is inseparable from the idea of a theological development, where the present is in birth with the future” (MARTENSEN). Rules for the fuller explanation of particulars are given in [works on] the Symbolism and Types of the Old Testament.

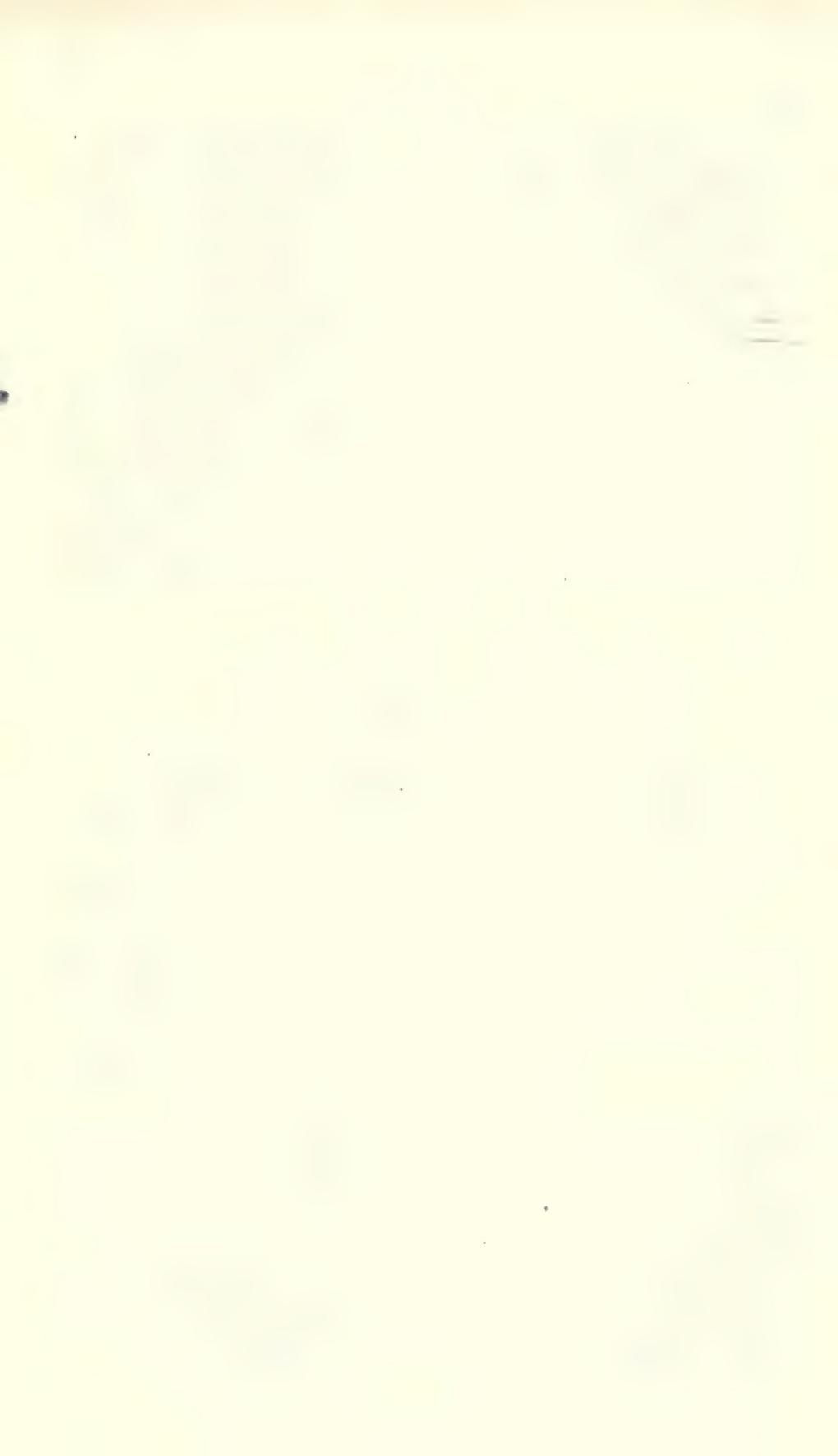
8. Since, therefore, Mosaism is a lofty accommodation to the undeveloped condition of the nation, its tendency may be called purely moral. The religious and the ethical elements are here most intimately blended. The spotless holiness of the King of Israel is also the highest ideal for the subject (Lev. 19, 2). The lively feeling of personal unholiness, the need of the forgiveness of sins, the desire gratefully to glorify God, is at one and the same time quickened and satisfied by the sacrificial worship, and the spirit of love, mercy, and humanity is nourished even under the extremely rigid particularism of a legislation, which manifestly aimed, even in the minutest particulars, to unite religion and life most intimately together. It has been incorrectly held that the Mosaic economy of redemption is founded only on legalism and not upon real morality, since it requires merely external acts and not an internal principle. But the very opening of the decalogue shows the contrary (Ex. 20, 2); however frequently Jehovah threatens, love to him always stands in the foreground (Deut. 6, 5); and when Jesus comprehended the whole law in this one requirement, the Israelitish

conscience testified at once to the entire correctness of his interpretation (Mark 12, 28-34). What, in itself considered, might appear to be more or less inconsistent with the strictly moral character of Mosaism (see *e. g.* Ex. 3, 21. 22; 1 Sam. 15, 3), is to be explained with an eye upon the whole, in the light of the age, and in connection with the special government of God.

9. It was impossible for the law, however, to effect the fulfillment of its righteous requirement in sinful man. Its stand-point was that of external authority, like the relation of the schoolmaster to the intractable youth in his minority (Gal. 4, 1. 2). In Mosaism man stands toward God, not as a child to his father, but as a subject to his king, or as a criminal to the judge. By far the most of the commandments, consequently, are of a prohibitive nature (Col. 2, 21); as life is connected with obedience, so death is threatened to transgression (Gal. 3, 10). The love of God, indeed, is from the outset revealed and recognized (Ex. 34, 6. 7; Ps. 103, 13; 1 K. 19, 11-13), but to the awakened conscience it usually retires into the background in the presence of his holiness and righteousness, which are ever calling for new judgments. While love to Him, therefore, is demanded by the law, it is not produced by it (Rom. 8, 15). Mosaism contains even the promise of a renewal of the heart (Deut. 30, 6), but the letter, as such, kills (2 Cor. 3, 6). In this respect the spirit and force of Mosaism are strikingly symbolized in the attitude of the people at the giving of the law (Ex. 20, 18-21).

10. Thus regarded, Mosaism would be not so much preparatory to Christianity, as opposed to it, if—what must by no means be overlooked,—a place had not been reserved in it for higher development. But the same Divine revelation which founded Mosaism had given a promise of its development through prophetism (Deut. 18, 15-18). Mosaism exhibits a particularistic coloring, but the remembrances of ancient promises of salvation, which it inviolably holds (Gen. 3, 15; 49, 10), and the aspirations to which its interpreters give utterance at the height of their religious development (Num. 11, 29; 1 K. 8, 41-48), are universal in their character. Thus it exhibits a harmonious unity; not indeed of the completed edifice, but of the firm foundation on which the building was to be reared.

Comp. on the Theology of the Old Testament in general the works referred to in § 2.—On the history of Israel and the Old Testament, those of HESS, KALKAR, KURTZ, (1853, 1858). [*History of the Old Testament*, transl. by Martin, Edinb., 1859. 3 vols.], EWALD, 1851–1855. [*History of Israel*, transl. by Martineau, Lond., 1858. 2 vols.] Also DA COSTA, “*Lectures on the Truth and Value of the Old Testament Writings*,” Amst., 1844.—On Moses, the Article of VAIHINGER in HERZOG’s *Real-Encycl.*, with the literature there cited, and also the Article *Aegypten* by LEPSIUS.—On the Old Testament revelation, AUBERLIN [“*Divine Revelation*”], translated into Dutch by G. Barger, Rott., 1862 [and into English by A. B. Paton, Edinb., 1867], TRIP, “*On the Theophanies of the Old Testament*” in the Works of the Hague Society, 1856, DILLMANN, “*On the Origin of the Old Testament Religion*,” Giessen, 1845.—On the Theocracy, the prize essay of C. V. VAN KALKAR, (Hague Society, 1842), and the Articles *Könige*, *Volk Gottes* and others in HERZOG’s *Real-Encycl.*—On the Mosaic worship, BÄHR, “*Symbolism of the Mosaic worship*,” Heidel., 1837, KURTZ, “*The Mosaic Sacrifice*,” Mitau, 1842, and “*On the symbolical dignity of numbers and the tabernacle*” in the *Stud. u. Kritik.* 1844.—On sacrifice still more particularly, the Article *Opfercultus* by OEHLER, in HERZOG’s *Real-Encycl.*, [and KURTZ, *Sacrificial Worship of the Old Testament*, transl. by Martin, Edinb., 1863].—On the history, value and rules of typology, the important article, *Vorbild*, by THOLUCK, in HERZOG, with the literature there cited [also FAIRBAIRN, *The Typology of Scripture viewed in Connection with the entire Scheme of the Divine Dispensations*, 2nd ed. Phil., 1854. 2 vols. in one].—On the Mosaic Legislation, the well known works of MICHAELIS [“*Commentaries on the Laws of Moses*,” transl. by A. Smith, Lond., 1844. 4 vols], SAALSCHÜTZ, and others; also PICCARDT, *de legislat. Mos. indele morali*, Traj., 1839, DEGROOT, “*Education of Mankind*.”—On the germs of subsequent development concealed in Mosaism, THOLUCK, “*The Old Testament in the New Testament*,” in the appendix to his “*Commentary on the Epistle to the Hebrews*,” UMBREIT, “*The Gospel in the Old Testament*” in the *Stud. u. Krit.*, 1849. Comp. G. K. MEYER, “*The promises to the Patriarchs*,” Nördhl. 1859.





Questions for consideration.—Difference and agreement of the Old and New Testaments.—Survey and criticism of the different views of Mosaism.—Is it possible to explain the origin of Mosaism in Israel on merely natural grounds?—The hypothesis of stone-worship.—Agreement and difference between the Theocracy and the later hierarchy.—To what extent is Mosaism entirely original?—(SPENCER and WITSIUS).—The different forms of special revelation.—The symbolical character of other ancient religions also.—How is the former over-estimation, and the subsequent repudiation of Typology to be explained.—More particular exhibition of the symbolico-typical element in the different kinds of sacrifices.—How far may the Mosaic legislation, compared with others, serve as evidence of the divine origin of Mosaism?—Mosaism and the Messianic expectations.

§ 5.

Prophetism.

Prophetism, in its character not less unique than the original Mosaism, and to be explained neither in a rationalistic way, nor as a sort of divination, was at once the support and the fulfillment of previous revelation, and as such, an unspeakable boon, not only to Israel, but also to the heathen world. It paved the way for the Gospel in the New Testament, exerted an important influence upon the contents and form of its preaching, and beyond all reasonable doubt bore witness to its exalted excellence.

1. As Moses stood, as a prophet, far above his contemporaries (Num. 12, 6–8), so, after him, arose, from time to time, extraordinary men of God. Even in the period of the Judges individual prophets appeared (Judges 4, 4, 6, 8), but it was properly not till the time of Samuel that the prophetic age began. He appears to have been the founder of the so-called schools of the prophets, which were subsequently more fully developed under Elijah and Elisha. His own relation to Saul

and David represents that of his successors towards later kings. As defenders of the Theocracy, called by Jehovah himself, they come forth from different stations and circles. They stand in no respect above the law, but maintain its authority, emphasize its spiritual interpretation, and interpret the deeds and counsels of God, into which they penetrated more deeply than others. Hence they bear the name of "Messengers of Jehovah," "Speakers," "Seers," etc., and are in more respects than one distinguished from the priests. They teach the people to understand the signs of the times, and not unfrequently utter predictions, properly so called, that is, distinct announcements of future events, which could not possibly be discovered in any natural way. If there is little reason for regarding the foretelling of future events as the chief calling of the prophets, impartial criticism finds quite as little ground for excluding *a priori* from their vocation the prediction of hidden things which stood in organic connection with the development of the kingdom of God. The principle that the knowledge of the prophets in no case transcended the natural bounds of human information is in irreconcilable conflict both with the utterances of their own consciousness and with facts.

2. That the Israelitish prophetism may be styled an entirely unique phenomenon is evident, partly when we consider it in itself and partly when we compare it with the heathen divination. A plant like this could blossom only on a theistic soil; prophetism can be explained only as a link in a chain of special provisions of salvation. We have no choice except between the view of it as supernatural or unnatural. To explain prophetism on rationalistic grounds is to forget that the utterance of human feeling and the prophetic consciousness of the Seer were often directly opposed to each other (1 Sam. 15, 11. 16, 6. 7; 2 Sam. 7, 3-7), and is finally to make the theocracy merely a device and calculation favored by the current of events. The Israelitish prophet saw more than others, because God communicated more to him. Undoubtedly the capacity for receiving such a communication existed in the prophets in no common degree, but the source of their personal certainty respecting the present and the future lay in special revelations, given to them in different forms, as they were not to other men.

However untenable may be the theory of a mere magical and mechanical inspiration, the fact itself of inspiration is not overthrown. Prophecy was the ripe fruit not only of a divine influence, but of revelation, adapted, in respect to contents and form, to the individuality of the prophets and to existing circumstances, though without being susceptible of being explained only from these. "History is the introduction to prophecy, but not its measure" (DELITZSCH). Genuine prophecy is the product of the combined activity of the Divine and the human factor; upon the foundation of what is given in the past and the present, it directs its look to the mysteries of the future.

3. Prophetism stands in very close connection with Mosaism. It supports the prescriptions of the latter, which otherwise would have been constantly forgotten (Mal. 4, 4. 5), and at the same time develops its doctrinal import and adds essentially new elements. If Mosaism declared the unity of God, the prophets of Israel extol his majesty in language of imitable sublimity, and lash with satire the folly of idolatry (Is. 40 and 44). The idea of the Angel of the Covenant and of the Spirit of the Lord is much more prominent in the prophetic word than in the books of Moses (Is. 63, 9. 10). The doctrine of angels, like that of demons, of which there are only slight traces in Mosaism, is strongly and in many forms brought out, especially by the later prophets. The expectation also of the resurrection and the judgment after death, on which Moses was silent, is expressly mentioned by some of them (Is. 25, 6-9 ; 26, 19 ; Ezek. 37, 1-14 ; Dan. 12, 2. 3).—Since Mosaism was in principle purely ethical, the prophetic word predominantly directs attention to the spiritual nature of God's commandments, and, in opposition to a mechanical formalism and ritualism, insists upon internal consecration to God as the essential part of the sacrificial worship (1 Sam. 15, 22 ; Is. 1, 11-18 ; Micah 6, 6-8).—If, finally, Mosaism was limited and national, the prophets took their stand on the wall of separation which yet they could not remove, and proclaimed a kingdom of God, which, going forth from Jerusalem, embraces all nations (Is. 2, 4); a golden age in the future, brighter than the heathen had ever dreamed of (Is. 11, 6-9).

4. Messianic prophecy also, both in the more limited and in the broader sense, (that relating to the person and kingdom of the Messiah) may, in a certain sense, be regarded as a development of Mosaism. It was a continuation of a golden chain of prophecies with which the Pentateuch had already made the prophets and their contemporaries familiar (see § 4, 10). The house of David, who, himself a prophet, was gladdened with the sublimest prospect (2 Sam. 23, 1-7; Matt. 22, 43; Acts 2, 30), was the point from which the highest expectations, which were delineated in ever clearer lines, were made to proceed. In the earliest prophets, Joel (2, 28-32), Amos (9, 11. 12), and Hosea (3 ; 5), they are expressed in more general forms, but in Micah (4 ; 5), and especially in Isaiah, the image of the eagerly looked for Branch of David is depicted in stronger and stronger colors (Is. 7, 14; 9, 1-6; 11, 1-10). To the description of his kingly glory is joined that of his prophetic and priestly offices, especially in the last chapters of Isaiah (42 ; 49 ; 50, 4-11 ; 52, 13—53, 12). Although the Branch of David is not forgotten (53, 3), it is more especially the "Servant of the Lord" who proclaims his salvation, not only to Israel but to the Gentiles, suffers the innocent for the guilty, and as the true, spiritual Israel becomes the source of both temporal and spiritual blessings to all the nations of the earth.*—What was thus announced before the captivity, was during it guarded, repeated, and enriched with new features. Upon the ruins of Jerusalem Jeremiah beholds the throne of David rising in brighter splendor (23, 5. 6), and then presently exhibits the spiritual glory of the new dispensation as compared with the old (31, 31-34). Ezekiel describes the Son of David under the winning image of a cedar (17, 22-24), and shepherd (34, 23), and beholds a stream of living water issuing forth from the new temple (47, 1-12). The world-prophet Daniel stands upon an eminence, whence in the silence of night he sees the image of earthly monarchs broken in pieces at his feet, and the kingdom of heaven, symbolized in the form of a Son of Man, coming with the clouds of heaven (Ch. 2 and 7).—After the captivity, also, the same expectation of salvation manifests itself in a great variety of forms, but with an essentially similar import. Haggai (2, 7-9).

* Comp. OEHLER, *der Knecht Jehovah's in Deutero (?) Jesaiah.* Stuttg., 1865.

anticipates a revelation of God's kingdom even among the Gentiles, which shall raise the glory of the second temple far above that of the first. Zechariah sees the priestly and kingly dignity united in the Branch of David, who comes in gentleness to the miserable (6, 12. 13; 9, 9). Malachi, who sees in Him the messenger of the covenant, announces also the second Elias as his forerunner (3, 1; 4, 5). Each prophet stands upon the shoulders of his predecessor; but they all alike point to one, who is the end of the law and the prophets.

5. No wonder that such a prophetism may be styled an unspeakable benefit to the people of Israel. It was the steadfast supporter of revelation, the bulwark of religion, and, so to speak, the incorruptible conscience of the theocratic state. Through prophetism Israel saw at once its past history justified, its present explained, and its future made sure. Hence it was that the possession of prophets was regarded as a distinguished privilege (Neh. 9, 30; Amos 2, 11), while the absence of them was regarded as a national calamity (Ps. 74, 9).—Even on the Gentile world a marked influence was exerted by prophetism. For, the life and labors of some of the prophets outside of the land of promise (Elisha, Jonah, Daniel) had a direct tendency to pave the way for the establishment of the kingdom of God in a broader circle. To this the Greek translation of the prophetic word especially contributed.

6. Thus prophetism, both in Israel and in the Gentile world, was a preparation for the gospel of the New Testament. It steadily supported Monotheism, without which a more particular revelation of salvation was not conceivable. It aroused and sharpened the sense of sin, that man might long more earnestly for redemption. It kept hope alive, when hope seemed to be in vain, and preached the comfort of promise instead of the terror of the law. The entire personality, even, the work and the fate of the most eminent prophets, were to serve as typical of Him, who was to be the crown and centre of all the revelations of God (Is. 61, 1; comp. Luke 4, 18. 19; Matt. 12, 40; 23, 37).

7. To the student of the Biblical Theology of the New Testament, the study of the prophetic word of the Old Testament is of undeniable importance. On the contents and form of the primitive preaching of the Gospel it exerted a manifest influence.

The Gospel came forth as the fulfilment of the prophetic expectations, and appealed, in proof of its divinity, to prophetic declarations (Luke 24, 27; Acts 17, 3 and many other passages). In the mirror of these Scriptures our Lord beheld his own image, and thousands have recognized him as the Christ. The description, both of his person and work, in the New Testament finds its key in the language and the ceremonial worship of the Old. Nay, with all the difference in form between the prophetic and the Apostolic utterances, the influence of the former upon the latter is incontestable. The Eschatology of the New Testament, for example, is clothed to a great extent in the garb of symbols taken from the prophetic writings, and reechoes in louder tones Old Testament utterances. Neglect the prophetic writings, and those of the Apostles will seem partly unintelligible and partly incredible. Study the latter in the light of the former and their truth and divinity will appear more and more evident. That it is necessary, however, in the explanation of prophecy to distinguish between its contents and form, and to guard on the one hand against a realistic abuse of oriental imagery and on the other against spiritualizing into thin air the realities announced, scarcely needs to be said. Particular rules for the interpretation of the prophetic word are given in the Hermeneutics of the Old Testament.

On prophetism in general compare, in addition to the monographs of KNOBEL (1838), KOSTER (1838), and EWALD (1840), especially DELITZSCH "*Biblico-prophetic Theology*," etc., 1845; best of all, the important articles of OEHLER, *Prophetenthum* and *Weissagung des A. B.* in HERZOG'S *Real-Encycl.* XII and XVII, THOLUCK, "*The Prophets and their Prophecy*," 1860. [Also FAIRBAIRN, "*Prophecy, its Nature, Functions, etc.*," 1856].—On the Messianic prophecies especially, the article, *Messias*, by THOLUCK, in HERZOG, HOFFMANN, "*Prophecy and Fulfillment*," Nördl., 1841, HENGSTENBERG, "*Christology of the Old Testament*," [transl. 1854–1859. 4 vols]. VAN OOSTERZEE, "*Christology*," I. bl. 39–74, II. bl. 543–554. [J. PYE SMITH, *Scripture Testimony to the Messiah*," 5th ed., 2 vols. 1859.] Comp. also DUTTERDIECK, *de rei propheticæ in V. T. quam universæ tam Messianæ naturâ ethicâ*. Gött., 1852.

Questions for consideration.—How is the gift of prophecy described by the prophets themselves?—Have we good grounds for trusting this expression of their consciousness?—History and criteria of pseudo-prophetism.—The schools of the prophets.—The relation of the prophetic office to that of the priests and kings.—Organic connection and development of Messianic prophecy.—Reason and meaning of the disappearance of the prophetic gift in Israel.—Peculiarity of the prophets of the Old in distinction from those of the New Testament.

§ 6.

Judaism.

The original Hebraism, which was taught in its purity by Moses and the prophets, on passing into the later Judaism, received in no sense its normal development, but sank rather into a state of degeneracy and decay. Such is the view given to us by a survey of the religious condition, ideas and needs of the contemporaries of our Lord. With these we must be acquainted in order to understand and properly appreciate the import and form of the declarations of Jesus and the Apostles.

1. Although the words of our Lord and the Apostles certainly come into close connection with those of Moses and the prophets, it is manifest, nevertheless, that this connection takes place with a distinct reference to given conditions and particular necessities. Without remembering this, the doctrine of the New Testament would be unintelligible; hence the knowledge of Judaism, not less than Hebraism, is not only desirable, but necessary.

2. By Judaism is meant the particular moral and religious state of the Israelites (then styled Jews) after the Babylonian captivity, and whatever was necessarily connected with it. It has not incorrectly been described as “the perverted restoration of Hebraism, and the mingling of its positive constituent parts with foreign mythological and metaphysical doctrines, in which a speculative understanding without living enthusiasm is

dominant; a chaos, which awaits a new creation" (DEWETTE). It is known, partly from Biblical sources (the latest parts of the Old Testament, the Gospels, Acts, and several Epistles of the New Testament, and, to a certain extent, from the Septuagint); partly from other writings (the Apocrypha and Pseudepigraphical books of the Old Testament, the oldest Targums, the Talmud, the Jewish parts of the Sibylline books, the writings of Flavius Josephus, Philo, etc.).

3. The moral and religious condition of the Jews after the Babylonian Captivity exhibited in more than one respect a relatively favorable character. Idolatry had ceased, the temple was rebuilt, a number of synagogues and houses of prayer had been erected (Acts 15, 21), and the knowledge of the sacred Scriptures, read there in regular order, was widely diffused. United in a single volume, and extensively circulated through the Alexandrian translation, the Old Testament was sharply distinguished [in the Hebrew Canon] from the Apocryphal literature, which arose at this period, and was carefully explained and defended by those who were devoted to Rabbinic learning. The separating wall between Israel and the Gentile world was visibly lowered, and a considerable number of proselytes, both of the gate and of righteousness, attached themselves to the hitherto despised Jews. Forms were in many respects excellent, and the heroic Maccabean age showed that the old spirit had not wholly disappeared. And finally, the expectation of a Messiah was now much better known, more widely diffused, and more highly prized than ever before.

4. But notwithstanding all this, the period in question exhibits strong traces of senility. The religious life, in attributing holiness to knowledge on the one hand and to works on the other, became cramped and stunted, and exhibited a character rather intellective and anxious, than pious and joyous; trivial exactness took the place of the earlier zeal. False prophets, it is true, did not arise in this period, but the voice of the true prophets was no longer heard. The past was appealed to, but without elevating the present to the earlier eminence. Beside the law, tradition came into vogue (Matt. 15, 1-14); along with the Mosaic ideas, the influence of Alexandrian, Persian, and other religious conceptions began to be visible, and while

knowledge puffed up, love was forgotten. Opinions were divided between the schools of HILLEL and SHAMMAI, and the sects which arose at this period contributed to the degeneracy of Judaism.

5. The *Pharisees*, who represented the conservative principle, arose as a sect about three centuries before Christ. They exerted a great influence among the people, especially among the women (Mark 12, 40), and most of the scribes were in their ranks. With all their divisions among themselves, they regarded themselves as ONE, separated (*pharash*), not merely as Israelites from the Gentiles, but also as pious persons from the sinners among their own countrymen. Their theology was a complicated system of Pneumatology, Christology and Eschatology; their ethical views were characterized by formalism, rigorism and casuistry; their practice by zelotism (Matt. 23, 15) in the practice of religion and by revolutionary tendencies in civil life, which made them dreaded opposers of the Roman power.—The *Sadducees*, who, in distinction from the Pharisees, professed to be righteous (*tsadhaq*)—unless their name be derived from a certain Zadok—stood in somewhat the same relation to them as the Epicureans did to the Stoics. Less numerous, but of a higher class than their opponents, and not unfrequently agreeing with the court party (Mark 3, 6), they held, in relation to the state, very conservative, in relation to religion, extremely liberal, principles.

Absolutely denying any divine pre-ordination, they made the doctrine of moral freedom so prominent, and threw that of future retribution so entirely into the shade, that their whole view of life must have been diametrically opposed to that of the Pharisees. The charge, however, of gross immorality, is no better supported than that of their rejecting the whole of the Old Testament except the Law. It cannot be questioned, on the other hand, that they denied the existence of angels, and their constant hostility to the Gospel of the Resurrection (Acts 4, 2; 23, 8,) is quite in character.—The *Essenes*, our knowledge of whom is derived, not from the New Testament, but from the work of Philo, “*quod omnis probus liber*,” and Josephus (comp. also Pliny, H. N. V. 17), and who must not be confounded with the *Therapeutae*, may be regarded as representatives of the prac-

tico-ascetic principle. They were, so to speak, the anchorites of Israel, and were distinguished by their contempt of earthly treasures, refusal to take an oath, high regard for celibacy, disapproval of animal sacrifices, and holding all their property in common. The difference between them and John the Baptist, and especially our Lord, is so great as to render the conjecture of an original affinity of the Gospel of the kingdom with Essenism entirely untenable.

Amid the mutual strifes of these sects, we find the people treated with contempt and ever growing worse, (Matt. 9, 36; comp. John 7, 49). The religious class among the people consisted largely of the poor (*πτωχοι*, Heb. *ebhyonim*) in respect both to earthly treasure and to much that was regarded as wisdom and piety (Matt. 5, 3; 11, 25). To these plain and simple people belonged not only the kindred of our Lord, but also the larger part of his friends and followers, and even among the despised Samaritans there were not wanting those of a similar character (John 4, 39-42). The enmity between the latter people and the Jews could only result in increased moral degeneracy.

7. The religious ideas of the Jews, developed amid such relations, exhibited a peculiar combination of light and shade. Monotheism, with many, had practically a character rather deistic than theistic; religion was not so much the common worship of God, as a slavish service. On some points their doctrinal views were undoubtedly affected by foreign ideas. The doctrine of angels was more fully developed, (see e. g. the LXX on Deut. 33, 2; comp. Acts 7, 53; Gal. 3, 19; Heb. 2, 2), and also that of evil spirits, in connection with which exorcism became prominent (Matt. 12, 27). Eschatology, also, was more fully brought out, especially through Pharisaism, although in essentials it adhered to individual prophetic declarations (Dan. 12, 1-3). In respect, finally, to ethics, the great principles of Mosaicism were illustrated, and applied to particular cases, but were frequently weakened, if not rather contradicted (Matt. 23, 16-22), by a great number of prescriptions and prohibitions. Thus the Jewish religion degenerated in proportion as its doctrinal and ethical teachings were extended.

8. We must speak more particularly of the Messianic expectation during this period. The doubt whether such an expecta-

tion existed (B. BAUER) must be reckoned among the curiosities of theological literature. Easy, however, as it is to prove its existence, it is somewhat difficult to define its precise nature. Josephus was familiar with it, but for obvious reasons, is silent. Philo has only a single reference to it, (*de praem.* p. 924, *de exercrat.* c. 9), and even the Old Testament Apocryphal books contain only a few occasional hints (see e. g. 1 Macc. 2, 57; 4, 46; 14, 41). More may be gathered from the so-called book of Enoch, written probably about a century before Christ, while the fourth book of Ezra, although of later origin, is an important source of information. Above all, we must consult what is found in the New Testament respecting this idea.

From a comparison of various passages, it appears that the Messianic expectation, although universally current, was by no means uniform in import or value, and no where existed in a fully developed form. The entire history of the world was divided into two periods, the pre-Messianic and the Messianic (the *aiών οὗτος* and ὁ μέλλων, Heb. *olam hazzeh* and *olam habba*). The former was the time of strife and misery, the latter of peace and blessedness, to spring from the advent of the Messiah. The passage from the one to the other of these periods, is described as the last days, (Ἐσχαταὶ ἡμέραι, θετεροὶ καιροί, Ἐσχατη ὥρα, τ. τ. λ.). With this coincides the beginning of the days of the Messiah, the manifestation of whom will be announced by sensible tokens. These will consist in days of great distress (ῳδῖνες), in the appearance of a special star (Matt. 2, 2), the coming of Elias or one of the other prophets as the forerunner of the Lord (Mark 9, 12; John 1, 21), and especially of a mysterious evil being (the Anti-Christ, Armillus), while the establishment of his kingdom will be preceded by a struggle with hostile secular powers, (Gog and Magog). After all this, the Messiah will come, or rather he will appear, no one will know whence.

So, at least, thought a portion of the people (John 7, 27), while the Scribes expected that he would come from Bethlehem (Matt. 2, 4-6). He was to be a man among and from men (see JUSTIN M. *Dial. c. Tryph.* c. 49), directly springing from the family of David, and anointed with the Holy Ghost. It cannot be shown that the popular belief expected a miraculous

conception of the Messiah from the Holy Ghost, or that it attributed to him a superhuman nature and dignity. There was scarcely place, also, for the idea of a suffering and dying Messiah ; on the contrary, they expected that the Christ would remain forever (John 12, 34), and would establish his kingdom in Israel (Acts 1, 6). On the question, whether the ten tribes would share in this salvation along with Judah and Benjamin, opinions were divided. In any event, however, it was hoped that the Messiah would settle all disputed questions (John 4, 25), reveal hidden things (John 16, 30), and especially perform a number of astonishing miracles (Matt. 11, 2-6 ; John 7, 31), and that, in consequence of all this, a deliverance, by some regarded as external, by others as spiritual, would come (Luke 1, 74. 75). At his advent he was to raise the dead, and first of all the Israelites, triumph over the enmity of hell and the heathen, and prepare for the world a salvation, in which the non-Israelitish nations were also to share. The center of this work was to be Jerusalem ; the purified earth, its theater ; and the restoration of all things, its crown (*παλιγγενεσία, ἀποκατάστασις πάντων*).

9. The nation in which we find these ideas, stood in need of higher light and life, although the need was not generally recognized. Still less was it satisfactorily met. The desire for external deliverance was far greater than for spiritual healing. Still, the latter was not wholly wanting (Luke 2, 38), and might, at any event, be aroused. The forerunner must, consequently, precede the Lord.

Comp. on the history and sources of Judaism in general, DE WETTE, "Biblical Dogmatics," § 76-82, and the literature there cited ; GFRÖRER, "The Century of Redemption," 1838 ; LUTTERBECK, S. 99. DE PRESSENCÉ, *History of the Three first centuries*, etc.—On the different sects at this period, TRIGLAND, *Syntagma trium scriptt. de tribus Jud. sectis.* 1703 ; VAN KOETSVELD, "The Pharisees, Sadducees and Herodians," s'Gravenh, 1862, and especially the articles in HERZOG.—On the expectation of a Messiah, the article by OEHLER, in HERZOG, IX ; DE PRESSENCÉ, *Jesus Christ, his times*, etc. 1844, p. 81 sqq. ; LASSEN, "Judaism in Palestine at the time of Christ." Freib. in Br. 1866, S. 391ff. Comp. VAN OOSTERZEE, "Christology of the Old Testament," bl. 494 sqq. and on the whole of the period of "the

fulness of time," his "*Life of Jesus*," bl. 245, and the literature there given, to which may be added an essay by REITSMA, "*On the religious thinking in general at the time of Jesus*," Waarh. in L., 1867.

Questions for consideration. Whence chiefly the difference between Judaism and Hebraism?—A more particular criticism and comparison of the sources.—The Jewish Apocalyptic literature.—The Alexandrian philosophy as related to Judaism.—What may be determined, with sufficient certainty, in regard to the origin, character and mutual relation of the different sects?—The relation between Essenism and Pythagoreanism.—Origin and peculiarities of the Samaritans, and their expectation of a Messiah.—Proselytism and the Diaspora.—What, upon the whole, are the bright and the dark sides of the expectation of the Messiah at this period?—What remnants of genuine Hebraism may still be observed in Judaism?

§ 7.

John the Baptist.

In the mission and labors of the forerunner of our Lord, Mosaism approached its consummation, Prophetism reached its culmination, and Judaism received a wholesome check.

1. The Biblical Theology of the New Testament, can neither dwell upon the life of the Baptist nor exhibit the nobleness of his character. It contents itself, in general, with designating the place which he occupies, as an indispensable link in the chain of development of Christian doctrine.

2. If Moses aimed to bring men, through the law, to the knowledge of sin, and then to awaken a desire for salvation, the voice of the second Elias was raised for the same purpose. As standing upon the shoulders of the earlier messengers of God and nearest to Jesus, he deserves to be called the greatest of the prophets (Luke 7, 29). He proclaimed no new revelations, but firmly grasped the old, and brought them into direct connection with a person already existing (Luke 16, 16). His

entire appearing and labors are one voice: his cry is the mighty finale of the prophetic symphony. But just for this reason it became to Judaism a wholesome check. It struck a deadly blow at all self righteousness and brought the nation to a sharp but beneficent crisis.

3. The significance of the mission of John lies principally in his testimony concerning the person and the work of the Messiah. In examining the contents of this testimony, a distinction must be made between the period before, and the period after, the baptism of our Lord. The most unequivocal and decisive utterances of John were made toward the end of his course, (Acts 13, 25).

It is quite remarkable, how at first the form of his expectation of the Messiah was affected by that of his own work, and at the same time bore a strongly marked Old Testament character. Himself baptizing, he announced another, who should baptize with the gifts of the Holy Spirit,—a Messiah who should appear not merely as a Saviour, but as a Judge in Israel. He declared the insufficiency of mere descent from Abraham, without, however, speaking of the calling of the heathen. After this general announcement of the Messiah, he began, after the baptism of our Lord in the Jordan, to point Him out as the promised one. His heavenly origin (John 1, 15) and His atoning work, presented in the most universal form (John 1, 29), he then made distinctly prominent, and in his final testimony, spoke most emphatically of the incomprehensible greatness of the Christ and of the peculiar relation of his forerunner to Him (John 3, 27-36).

4. This testimony of the Baptist is important on account of its source. It was the fruit of careful education, close study of the Scriptures, special divine revelation, and the sight of Jesus, in person. Its value becomes more marked when we observe how much above the thoughts and wishes of his contemporaries he rises, and how superior to all is the place assigned to him by our Lord (Matt. 10, 7-15; John 5, 35). Still, in comparison with the doctrine of our Lord and his Apostles, the testimony of John the Baptist is poor, and goes, in no essential particular, beyond the Old Testament point of view.





Comp. DE WIJS, “*John the Baptist, in his life and doctrines.*” Schoonh, 1852; the works on the gospel history; the article by GÜDER in HERZOG, and the literature there given.

Questions for consideration. The time of the appearing of John the Baptist, Luke 3, 12.—Substance and value of the testimony of Josephus concerning John.—Connection of the circumstances of the life of the Baptist with his mission.—His relation to the Old and New Testaments.—Difference and agreement of the gospel narratives concerning his Messianic testimony.—What is the meaning of John 1, 15. 29?—of Matt. 11, 3?—The disciples of John.—The abiding significance of the mission of John.

§ 8.

Result.

Mosaism and Prophetism contained both the germ and the connecting links of the truth, the testimony to which, as given by our Lord and his first disciples, is recorded in the Sacred Scriptures of the New Testament. In Judaism we find nothing from which the personal character of our Lord and the contents of his gospel can be explained on merely natural grounds.

“The radical opposition, existing between the two religious movements is clearly seen in their definitive results. The teachings of Christ issued in the Gospel; those of the Rabbins in the Talmud. On the one side, we have a living history thoroughly penetrated by a new spirit, without fixed formulas and without a ritual; on the other side, a body of entangling traditions, directions for all the forms of piety carried into the most trivial details.”

E. DE PRESSENSÉ.

PART II.

THE THEOLOGY OF JESUS CHRIST.

§ 9.

General Survey.

In the present inquiry respecting the teachings of Christ, it is proposed to present the substance of the instruction concerning God and divine things given by our Lord himself during his life on earth, as it is recorded especially in the four canonical Gospels. In order to estimate it aright, it is necessary first of all, to state clearly the special character of this instruction, its source, its form, and its relation both to the teachings of the Old Testament and to those of the Apostles and their associates.

1. Although our Lord Jesus Christ did not appear on earth simply, or even chiefly, to make known to men a new doctrine, and though he taught no doctrinal system as such, he yet came into the world, as he expressly declared, to bear witness to the truth (John 18, 37). This he did first, by His personal manifestation (John 14, 6-9), and secondly, by His word and the light thereby shed upon God and divine things. The inquiry respecting the teachings of Christ is specially concerned with the latter.

2. The Biblical Theology of the New Testament treats of the doctrine, or rather the teachings of our Lord concerning God and divine things, to the exclusion of every other subject. It presents the substance and connection of the ideas, whether implied or expressed by Him, concerning God and man and

their relations to each other, and these as they were uttered by Himself during His life on earth. Although in a certain sense the word of the Prophets (1 Pet. 1, 11) and of the Apostles (Luke 10, 16) may be regarded as His, yet for the present we confine ourselves exclusively to what He himself spoke.

3. Something, also, concerning our Lord's instructions can be learned outside of the four gospels. Tradition makes us acquainted with a few unwritten sayings, so called. The book of Acts and the Epistles also contain single contributions (Acts 20, 35; 1 John 1, 5; 4, 21). The four Gospels, however, must ever remain the principal source; and the Biblical Theology of the New Testament is not obliged to wait for the last word of critical inquiry in respect to their authority, in order to attach the highest value to their statements respecting the instructions of our Lord. This it may do all the more confidently, since even the critics who, for instance, question the genuineness of the first Gospel in its present form, stop to note the discourses (*logia*) of our Lord preserved therein as upon the whole a true expression of His spirit. The fourth Gospel, however, in the present state of critical inquiry, demands a separate examination (comp. § 3, 2).

4. In order to obtain the right point of view it is, first of all, necessary to study the peculiar *character* of our Lord's instructions, as given in all the Gospels. As the whole is known from its parts, so in turn the parts receive light from the correctly apprehended spirit of the whole. It is not enough to say that the instructions of Jesus exhibit a high *religious* character, for this they have in common with many other religions, and the history, even, of our own time shows what wretched trifling is occasionally used with the word "religious." The instructions of our Lord are distinguished for their distinctly *soteriological* character; in other words, all that He taught concerning God and man, sin and grace, the present and the future life, and especially all which He declared concerning Himself, stands in a more or less close connection with the *redemption* which He came to reveal and bestow. It is not so much religious truth in general, as specifically saving truth, which was brought to light by Him. The possibility of exhibiting the instructions of our Lord, with all their richness, as a whole, is given in the

fact, that from first to last they are in respect to their character, *Gospel*. Luke 4, 16–22; comp. John 6, 68.

5. In inquiring after the source of the truths taught by our Lord, the part which belongs to the natural world and to the Holy Scriptures of the Old Testament must not be overlooked. Still less must His maternal training, His contact in various ways with the spirit of His age and its most prominent representatives, and the painful experiences of His life be forgotten. More than all else, however, the personality of Jesus was the principal source of his instructions, which, for this reason, in the highest sense of the word may be called *His*, and which, from first to last, bear the stamp of the most marked originality. The denial of this by our Lord in John 7, 16 is merely in appearance. He constantly declared what He *himself* had seen with the Father (John 12, 44–50), and proclaimed the truth because and as he bore it in himself. His knowledge of God and man was not discursive but intuitive; it was not derived from logical propositions or the observations of particulars, but from internal intuition.

6. Not only the contents, but also the form of his instructions was determined by the personality of our Lord. Without scholastic formalism or show of rabbinic learning (John 7, 15), he discoursed, as the occasion presented itself, in a form entirely popular but never vulgar, and which was constantly varied according to the nature of the subject, the aim of the speaker, and the wants of the hearers. The tone of lofty authority with which he spoke distinguished him, not only from the Scribes of his day, but also from the prophets of the Old Testament (Matt. 5–7), and his winning words impressed even the minds of those who were least susceptible (Luke 4, 22; John 7, 46). Although here and there irony is not wanting (Mark 7, 9; Luke 11, 41), the ground-tone is love, sadness, and holy earnestness, and never does the discord of biting sarcasm appear. Both the parabolic form of speech in the three first Gospels, and the pregnant and paradoxical form which often appears in the fourth, increase the impressiveness of his words. Never, in short, has a more perfect harmony of subject and form been seen than in the instructions of our Lord. The highest truth and freedom are here combined with the highest

beauty—a beauty, however, not sensuous in its character, but moral and holy. In his hands the materials employed are transmuted into gold.

7. With all this originality in respect to form and matter, the instructions of our Lord were not isolated, but stood in very distinct relations to what preceded and followed. They constituted the golden intermediate link in a connected chain of very different and yet never conflicting doctrines. The words of Moses and the prophets were apprehended, presented, fulfilled, and completed by Jesus in such a way, that in his hands the old assumed a wholly new phase, and the new appeared to be, properly, naught else than the ripe fruit of the old. Even when he does not directly quote the prophetic word, it is the clear mirror in which he beholds himself and the kingdom of God. The Apocryphal books of the Old Testament he never makes use of, but discriminately directs the eyes of his disciples to the Law, the Prophets and the Psalms (Luke 24, 44; comp. Matt. 23, 35). According both to the synoptical Gospels and the Gospel of John, his teaching stood in close connection with that of the Old Testament. In the preaching of the Apostles, on the contrary, his words were the brief, clear and powerful text, and it will be seen further on, that the most essential parts of their various doctrinal teachings have their root in the declarations of our Lord or are really connected with them. His instructions are, therefore, the light which, in various shades, is reflected in theirs. We pass now to survey the splendor of this light.

Comp. on the principal points referred to in this general survey, F. A. KRUMMACHER "on the *Spirit and the Form of the Gospel History*," Leipz. 1805 (an old book, but still useful), WITKOP, "Inquiry how far the personality of Jesus was the source of his teachings," Waarh. in Liefde, 1841; REUSS, S. 171; SCHMID, S. 121 sqq.; BAUR. S. 45–121; VAN OOSTERZEE, *Leven van Jesus*, new ed. I. bl. 435 sqq. and II. bl. 343 sqq. with the literature there referred to; to which may be added VAN KOETSVELD, "The Parables of the Saviour" (in Dutch) and DELITZSCH, "Jesus and Hillel." The glory of the teachings of Jesus is inimitably set forth in TEN KATE's poem, *De Schepping*.

Questions for Consideration: What theological directions in earlier and later times have attached a too exclusive importance to the teachings of Jesus; which have too much ignored their value?—Relation in this respect between the earlier Rationalism and the modern Naturalism.—What does, and what does not belong to the circle of the *λαγθεια*, of which Jesus testifies?—Different value of the *dicta αγραφα*.—Why does the preaching of Jesus bear the name of the preaching of the Gospel of the kingdom?—What is there properly new in the preaching of Jesus as distinguished from that of earlier men of God?—The typico-symbolical character of the first discourse of Jesus at Nazareth, Luke 4, 16–22.—What is the meaning and force of John 7, 15. 16?—Was Jesus a Rabbi?—Personality in connection with subjectivity, temperament and character.—Comparison of the parables of Jesus with those of the Rabbins, especially in regard to form.—Agreement and difference between the doctrine of Jesus and that of Moses and the prophets.—Why do the apostles in the book of Acts and in the Epistles appeal so seldom to our Lord's own words?

CHAPTER I.

THE SYNOPTICAL GOSPELS.

§ 10.

The Kingdom of God.

No idea is so prominent in the instructions of the Lord, recorded in the three first Gospels, as that of the kingdom of God or the kingdom of heaven, promised of old by the prophets and expected by the contemporaries of Jesus. The Gospel which he preached was a Gospel of the kingdom, and this kingdom itself one of a moral and religious nature, which, un-

limited in extent and eternal in duration, in its tendency to unite mankind and make them holy and happy, embraces heaven and earth.

1. In studying the instructions of our Lord as given in the Synoptical Gospels, we must begin with the fundamental idea by which they are pervaded. It is that of the kingdom of God (in Mark and Luke) or of heaven (generally in Matthew), also the kingdom of his Father (Matt. 26, 29), of the Father of the righteous (Matt. 13, 43), or of the Son of man (Matt. 16, 28). “The fundamental idea (says REUSS) which reappears every moment in the teachings of Jesus, is that of the kingdom of God.” Like John he begins from the first with this idea (Mark 1, 15; Comp. Matt. 9, 35) and connects his preaching with the expectation of the Old Testament (Ps. 22, 29; Obad. 21; comp. also the Book of Wisdom, 10, 10). This expectation was so general among his contemporaries and so much cherished, that neither He nor John regarded it necessary to define what exactly was to be understood by this term. We must derive from his teachings themselves, the idea of this kingdom, which is only twice spoken of by the Apostles (comp. however, 2 Pet. 1, 11; Rev. 1, 9 and Acts 1, 6), but very frequently in his own discourses. He announces the Gospel of the kingdom as a revealed mystery (Matt. 13, 11). From the different individual characters of it given, we must and may bring before us the image of the whole.

2. It is clear, then, (1) that this kingdom is *something new*. Since it was to come only in the fullness of time (Matt. 4, 17), it did not previously exist on earth. It is, therefore, not merely the continuation of the old line of things, but the beginning of an order of things never hitherto seen (Luke 10, 23, 24; comp. Matt. 26, 28). (2) It is something *now actually present*. Where He comes, it appears with Him; it is already in the midst of those who inquire when He shall appear (Luke 17, 20, 21). It is by no means identical with eternal blessedness; consummated in that, it is here virtually and essentially present, and although not of earth is established on earth, though not with external show or noise. It is, further, (3) something *spiritual*; it belongs to a higher sphere of life than this visible crea-

ation. The privileges, duties and expectations of its subjects are chiefly, though not exclusively, of a spiritual nature. Its history is to be directly the reverse of that of other kingdoms (Mat. 20, 25-28; comp. Luke 22, 24-27) and the King forbids all needless mingling in the sphere of civil jurisdiction (Luke 12, 11. 12). The idea of the kingdom of God must not even be confounded with that of the Christian Church or community. The Church is merely the external and inadequate form of manifestation of the kingdom of God (Matt. 13, 24-30; 47-50). That kingdom itself is a spiritual society, membership in which is absolutely impossible without a personal change of heart (Matt. 18, 3). As such a society, it is, in regard to its extent, (4) *unlimited*. Much more than even the old prophets (comp. Is. 2, 2-4) our Lord rises above all narrow particularism, and proclaimed, not only at the end but in the midst and at the beginning of his course, the all-embracing character of the kingdom of God (Matt. 5, 13. 14; 8, 11. 12). Single expressions, which appear to breathe another spirit (Matt. 10, 5; 15, 23), may be explained by reference to special circumstances and are far exceeded in number by others of a different character (Matt. 28, 19; Luke 24, 47; Acts 1, 8). No wonder that the kingdom of God is (5) *unending*, and no more limited by time than by space. While Moses and the prophets constantly point to better days, Jesus knows nothing higher than the kingdom which he came to found, predicts its perfect triumph (Matt. 24, 14; 26, 18), and promises to be ever with his disciples (Acts 28, 20). Still, that which is so distinctly destined for eternity develops itself in time. The kingdom of God is accordingly (6) *progressive*; in accordance with its spiritual nature, advancing step by step, from small beginnings and with astonishing success (Matt. 13, 31-33; Mark 4, 26-29). For this must his disciples pray (Matt. 6, 9) and labor (Matt. 9, 37. 38). It is also possible that it will be taken away from those who unthankfully scorn it (Matt. 21, 43). Where, however, it is sought and found, it is (7) unspeakably *glorious* and *blessed* (Matt. 13, 44-46; 22, 2); a salvation, for the loss of which nothing can compensate (Luke 13, 25-30), and the obtaining of which is most of all to be desired as the pledge of every other blessing (Matt. 6, 33).

3. Combining all these features, we see the correctness of the general description, given above, of the kingdom of God. As His, it stands in direct opposition to the kingdom of darkness (Matt. 12, 26-28) and is properly, nothing less than the completed theocracy, pointed out in the Old Testament, but now exempt from limitations and exalted infinitely above the ideal of sacred or profane antiquity. "The kingdom of God, as the kingdom of Christ, as the synthesis of the glorification of God and the blessedness of the children of God, is distinctly separate from all religious ideas of the future in Heathenism, Judaism and Mohamedanism. It is founded upon the eternal covenant of God with man, preliminarily exhibited in the Old Testament and fulfilled in the New" (LANGE). The main thought in the teachings of Jesus is ever waiting for its full realization; still it draws nigh; and that the kingdom of God is no vain dream, the personality of its founder is the pledge.

Comp. on the idea of the kingdom of God the literature referred to in VAN OOSTERZEE, "*Life of Jesus*," I. bl. 461 sqq. It is singular that SCHMID, in treating of the kingdom of God, should have assigned to it the third place. Much better NEANDER, who in his *Life of Jesus*, draws from the parables of the kingdom of God a whole "system of truths." In regard to the light in which the Jewish Rabbins conceived of the kingdom of God, the well known works of SCHOETTGEN and LIGHTFOOT may be consulted.

Questions for consideration.—What difference may be observed between the preaching of John the Baptist and Jesus as regards the kingdom of God?—Why does our Lord call it a *μυστήριον*, Mark 4, 11? Main import, aim and connection of the parables, Matt. 13.—Differences of shading, even in these parables, in the expression of the same leading idea.—What is the meaning of Luke 17, 20. 21?—of Matt. 11, 12. 13?—Is there ground for the opinion that the idea of the kingdom of heaven in the teachings of our Lord gradually underwent some modification?—Why is this idea not made more prominent in the instructions of the Apostles?

§ 11.

Its Founder.

The founder of the kingdom of God is, according to the unvarying testimony of Jesus, none other than himself, the Christ, the Son of the living God, who as such is not only true and sinless man, but also of super-human nature and dignity to which no creature in heaven or on earth can lay claim.

1. The kingdom of God, which the best part of the nation expected (Luke 23, 59), was not merely preached by Jesus but actually founded upon earth. Both in figurative and in literal language he declares himself to have come to bestow what, without Him, men seek for in vain. He is the Heir of the vineyard (Matt. 21, 38), the Bridegroom, in honor of whom the guests are invited (Matt. 22, 2), the King (Matt. 25, 34), who in his sovereignty pronounces upon the weal or woe of his subjects. He never indeed expressly says "I am the Messiah." Rather, at least in the early part of his public ministry (Mark 1, 34), He discourages the public recognition of his Messianic dignity. But still, he clearly enough indicates himself as such (Matt. 11, 4, 5), pronounces blessed those who bear witness to Him as the Messiah (Matt. 16, 13–17), and regards a compulsory silence in regard to this truth, as not to be thought of (Luke 19, 38–40). Thus he connects himself with the Messianic expectation of his contemporaries, and proposes to realize it not in the sphere of Judaism, but of Prophetism, especially of *those* prophets who predicted the suffering as well as the glorified Christ (Luke 18, 31).

2. In the epithet "Son of Man" employed by our Lord of himself to the exclusion of every other, this Messianic consciousness is expressed by a peculiar phrase. It is borrowed from the prophetic vision recorded in Dan. 7, 13. 14, and is an allegorical mode of expressing his earthly state of humiliation. He who chooses this title for himself, shows thereby that he had a knowledge originally above that of man, and that among men he lived in a state of temporary humiliation. Hence it was that

Tell no man of it.

the name, with few exceptions (Acts 7, 56; Rev. 1, 13; 14, 14), was no longer used by his disciples of their Master after He had passed from his life of humiliation to that of exaltation. Expressions like those in Matt. 12, 8; 13, 41; 16, 28 and elsewhere would sound strangely indeed, if He who uttered them had selected the title, Son of Man, merely to describe himself "as a poor child of Adam and as an object of the divine favor" (COLANI).

3. The question how and whereby the Messianic consciousness was developed, belongs not so much to the Biblical Theology of the New Testament, as to the Life of Jesus. The first simply affirms the fact that our Lord possessed this consciousness at the beginning of his ministry, and that it imparted a very distinct character to his labors. "The belief in his Messiahship Jesus had at an early period, after the days of John" (KEIM). We misunderstand and pervert the narrative in Matt. 16, 13-17, if we make it mean that before this conversation He had never deeply felt or strongly declared his Messianic dignity (COLANI). Expressions like those in Matt. 5, 11, 12; 7, 21-23; 10, 32, 33, 37-42; 12, 6-8, candidly considered, decidedly prove the contrary, as do also narratives like those in Luke 4, 16-22; 7, 18-23. The growing clearness and strength with which our Lord, towards the end of his life, spoke of his Messiahship, was not the result of the process of internal development, but of the relations which developed themselves in connection with the plan of his work.

4. But although he distinguishes himself from every man, he is far from feeling himself united with mankind only in appearance: on the contrary he lays manifest emphasis upon the fact of his true humanity. He holds himself unconditionally subject to the rule that man is not to live by bread alone (Matt. 4, 4), attributes to himself body (Luke 24, 39), soul (Matt. 26, 38) and spirit (Luke 23, 46), and compares himself with other men (Matt. 12, 41, 42). He even bears distinct testimony as Son of David, to this his human origin (Matt. 22, 42). In one respect only, does he feel and indicate himself to be distinguished, as man, from other men; in this, namely, that He, the lowly one, never attributes any imperfection to himself. On the contrary, he clearly distinguishes himself from those who

are evil (Luke 11, 33), calls the obedient children of God his kindred (Matt. 12, 50), and presents himself as a Physician in contrast with those who are morally diseased. While he repeatedly forgives sins (Matt. 9, 2) he never confesses them, not even at his baptism by John (Matt. 3, 16). He knows that he is subject to temptation (Matt. 16, 23; 26, 41; comp. Mark 12, 15), but never in his case does this liability result in falling, nor the temptation in sin. God alone he calls good (Matt. 19, 17), but shows that he possesses this character himself by the very fact that he does not appropriate this title of honor.

5. What has been said, thus far, does not exhaust all that was embraced in the consciousness of our Lord in regard to himself. As a true and holy man, he felt himself exalted above every creature in heaven and on earth. Not merely above kings and prophets (Matt. 13, 17) does he place himself, but above the angels (Matt. 13, 41; 26, 54; Mark 13, 32), and speaks always of "his," never, as associated with others, of "our" Father. In the very words he uses, "is come" in speaking of himself (Luke 19, 10) shines forth the consciousness of an earlier existence; still more strongly does the consciousness of divine dignity manifest itself in the forgiving of sins (Matt. 9, 2) and in many other declarations and promises, which on the lips of the most godly man would sound absolutely blasphemous (see e. g. Matt. 10, 32-38; comp. Matt. 22, 37, 38), and most clearly of all in more than one parable (Matt. 21, 37; 22, 2; Luke 19, 12). With this consciousness, he calls himself greater than the temple (Matt. 12, 6), the Wisdom of God (Luke 11, 49), the Lord of David (Matt. 22, 45), ascribes to his word an unending duration (Matt. 24, 35), and promises to his disciples the enjoyment of His presence beyond the region of time and space (Matt. 18, 20; 28, 20). Still he feels himself subordinate to the Father, both in power (Matt. 20, 23; Acts 1, 7) and knowledge (Mark 13, 32). To Him with reverence and gratitude he looks up in prayer and thanksgiving. But the relation itself between Him and the Father is nevertheless so entirely unique, that to the finite understanding it ever remains inexplicable, (Matt. 11, 27; comp. Luke 10, 22). He who thus speaks knows and feels himself to be not merely a child of God morally, but

the Son of God in the supernatural sense of the word, of heavenly nature, and appearing on earth as the Messiah in the fulfillment of God's counsel. Not until the actual utterance of these words by our Lord is arbitrarily disputed or their meaning weakened, can it be maintained with the least plausibility that the Christ of the Synoptical Gospels is nothing according to his own declarations, but an excellent man anointed with the Holy Ghost.

Comp. VAN OOSTERZEE, "*Life of Jesus*" I. bl. 475-477: "*Christology*" II. bl. 40-55, and the literature there given, to which may be added COLANI, "*Jesus Christ and the Messianic beliefs of his time*," Paris, 1864. On the title, Son of Man, VAN DER POT and TIDEMAN in the *Waarr. in Liefde*, 1846 and 1862. On the supernatural character of our Lord, SCHNECKENBURGER "*On the Divinity of Christ according to the Synoptical Gospels*," in the *Stud u. Kritik.*, 1829; JONKER, "*Inquiry into the relation, in which Jesus, according to the three first Gospels, was conscious of standing to God*." Utrecht, 1864.

Questions for consideration: Survey and criticism of the principal opinions concerning the original significance and design of the name, Son of man (COLANI, HOEKSTRA, etc.).—How far is progress to be observed, in the discourses of our Lord, in regard to his Messianic dignity?—Historical and psychological significance of the conversation at Cesarea Philippi, Matt. 16, 13-17.—Relation of the terms "Messiah" and "Son of God."—Genuineness, meaning and force of the passage Matt. 11, 27; Luke 10, 22.—Why does not our Lord in the Synoptical Gospels make more prominent his supernatural nature and dignity?

§ 12.

The dominion, which the Lord possesses in the Kingdom of God is not self-derived, but is received from the Father. This Father he proclaims as the only true God, a personal being and one ever acting, who reveals himself especially through the Son to mankind, and through the Holy Spirit produces every-

thing truly good in men. The purity and elevation of this representation of God proves that he who made it spoke only the truth in the representation of himself.

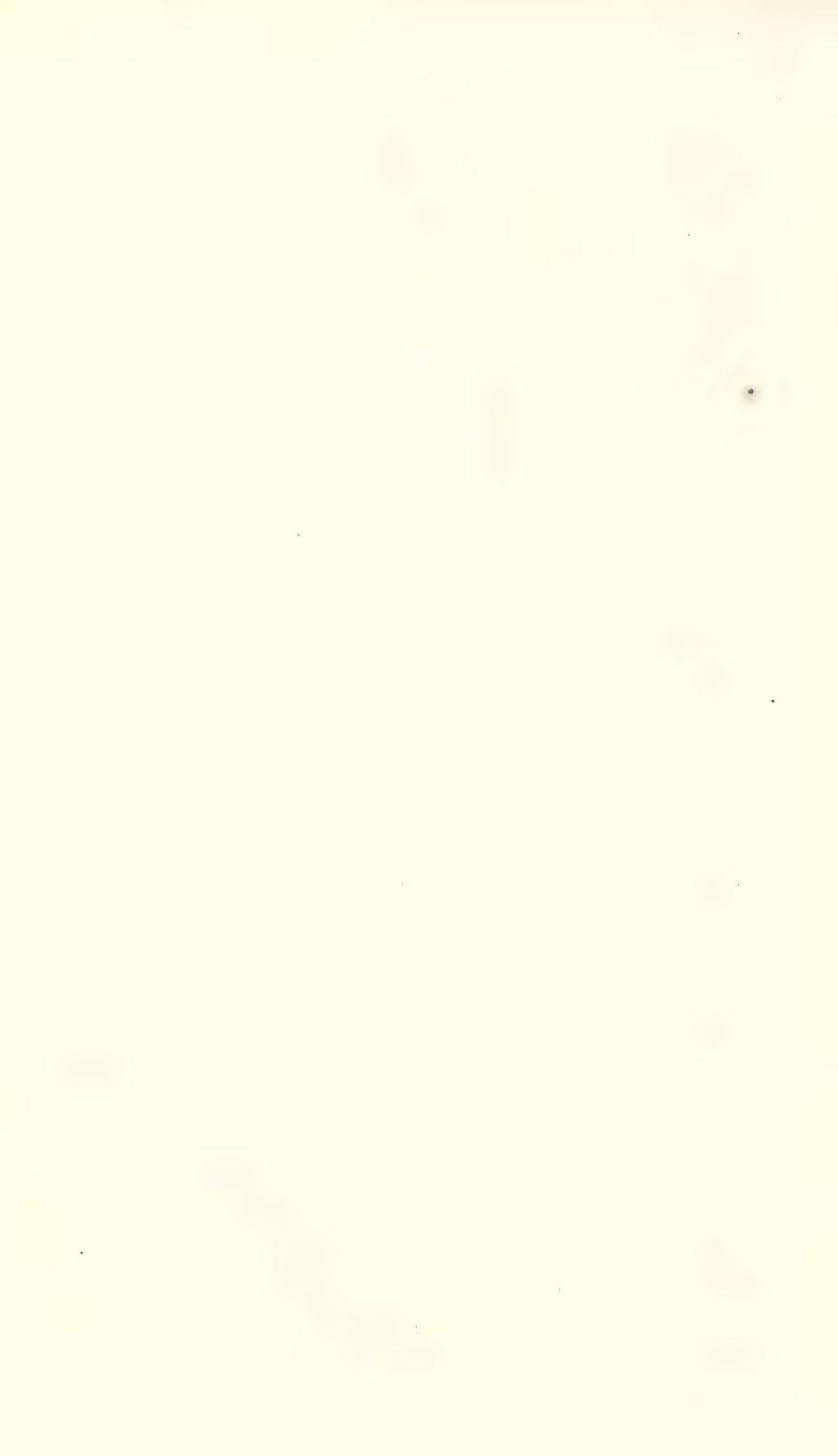
1. Exalted as our Lord described himself to be, He most deeply felt and fully recognized his dependence. The power He possesses is given (Matt. 28, 18), and the first place in the kingdom of God can no one have except him for whom the Father hath prepared it (Matt. 20, 23). The Father stands thus above the Son (Mark 13, 36), reveals Him in the heart (Matt. 16, 17) and always hears his requests (Matt. 26, 54). On the other hand, the Son desires nothing more earnestly than that the will of the Father be done, (Matt. 26, 39) and reveals this Father, who thus alone becomes known, (Matt. 11, 27). The Lord always assumes that man may be brought, not to a complete, but to a pure and sufficient knowledge of God.

2. Our Lord never gives, in the Synoptical Gospels, a logical or scientific definition of the Divine Being. He silently builds upon the representation of the Old Testament, the correctness of which he thereby recognizes. Least of all does he undertake to prove the existence of God. He sees God in everything and shows him to others in every work of his hands. He assumes his unity (Matt. 4, 10 ; 19, 17), and at the same time his personal existence, in consequence of which He is exalted, not merely as the Supreme Power, but also as the conscious and independent Will, above the whole creation and above every one of its parts.

3. Although our Lord frequently speaks simply of God, especially in a mixed multitude (Luke 18, 7 ; comp. Matt. 19, 17), he generally, in addressing his disciples, calls him, Father. In this, and not in the recognition of God's Sovereignty (although recognized in Matt. 11, 25), lies the peculiarity of His teachings respecting God. In calling God, Father, he describes first of all God's special relation to Himself, and next the point of view from which he would have his disciples regard the Supreme Being. That He is the Father of all men, inasmuch as he has created all, Jesus would certainly never have denied, but in this broad sense he never uses the word. He means by it not so much a natural as a moral and spiritual relation, the

~~My dear Sir you will see~~

that I had not intended to write but my wife
so well presently gave me 15 signature's
so now I must do it. I am very sorry



direct result of which is communion with God and resemblance to Him. Whatever may be the feelings of God as a Father towards the lost sinner (Luke 15, 11–32, the prodigal son) the name, children of God, is given only to those who in love and purity exhibit the image of the Father (Matt. 5, 9. 45. 48), and who as such are the opposite of the children of the wicked one (Matt. 13, 38).

4. Jesus ascribes to God no other attributes than those attributed to Him in the Old Testament, but while there the holiness of God is made prominent, *love* now takes the first place and is represented as the center of all God's perfections, and as that in which He is proposed to man for imitation (Matt. 5, 48; Luke 6, 36). The three principal forms of love,—Mercy, (Luke 6, 36) Patience, (Luke 18, 7) and Grace, (v. 14)—are all mentioned in the teachings of our Lord. No wonder that such a God is called the perfect source of every good gift (Luke 11, 13).

5. The God of Jesus Christ is neither the God of Deism nor of Pantheism. He never ceases to stand in immediate connection with his creatures. He knows exactly the wants of all, and is able to supply them (Matt. 6, 8 ; 19, 26), but this knowledge and power stand in the service of a government, which embraces the minutest particulars (Matt. 10, 29, 30 ; 18, 14). While absolutely unlimited, this government is so perfect, that complained of as it may be, it can never be improved (Matt. 20, 13–15). While the slightest good deed is rewarded (Matt. 10, 41. 42) evil is punished according to the principles of the most exalted righteousness (Luke 12, 47. 48), and the manifestation of this righteous government of the world is also the answer to the persevering prayer of faith (Luke 18, 1–8). Such prayer has not only a sanctifying influence upon him who offers it, but it obtains sure and abundant answers from God, and is the means of relief ordained by Him in all our wants (Luke 11, 5–8), though not necessary to be expressed in a multitude of words (Matt 6, 6–8).

6. If God is thus described as a Father, it is because it has pleased Him to reveal himself as such. This he has done and does even in nature (Matt. 6, 25–34), and in the history of mankind (Matt. 19, 4–6) and of Israel (Matt. 21, 33–44), but above

all in the sending of his Son (v. 37). But this revelation, although designed for all, is believed and received only in a distinct state of mind and heart (Matt. 5, 8; 11, 25; 16, 17). Where this exists men obtain a knowledge of God and his will which is denied to the wise ones of the world (Luke 10, 21).

7. As the Father reveals himself through the Son, he produces what is good in man through the Holy Spirit, a gift which hence is represented as including all good gifts (Matt. 7, 11; Luke 11, 13). Concerning the being and influence of the Holy Spirit our Lord gives but a few intimations. He declares that the Spirit dwells in Him (Matt. 12, 28) but promises him also to his disciples for their support (Matt. 10, 19, 20) and even to all who seek for salvation and pray for his help (Matt. 7, 11), while the sin against the Holy Ghost is alone absolutely beyond forgiveness (Matt. 12, 32). The divine character of the Holy Spirit he clearly enough affirms, in combining the name of the Holy Ghost, in the rite of baptism, with the names of the Son and of the Father (Matt. 28, 19).

8. From all this it is manifest, how infinitely our Lord's teachings concerning the Deity, stand above those of profane and even sacred antiquity. Neither in the writings of the most eminent heathen philosophers, nor of Moses and the prophets, do we find such a representation of God's fatherly love as in the Gospel of the kingdom. In the Old Testament indeed, God is called the Father of the Israelitish people (Deut. 32, 5; Is. 63, 16; Mal. 1, 6); his pity to those who fear him (Ps. 103, 13) and to the unfortunate (Ps. 68, 6) is compared to the love of a father toward his children. But never is this name given to him in his relation to those who are not of Israel; never also was such a breadth and fulness of love ascribed to him as in the utterances of our Lord. The image of fatherly, and especially of forgiving love to those who themselves have been unforgiving, we never find in such purity, outside of his instructions. More magnificent descriptions of God's majesty than those which the Old Testament contain, even He did not give, but deeper, more spiritual and more exalted representations of the nature and feelings of God than his we seek elsewhere in vain. Moreover his teaching is so preëminently practical that we cannot speak of it as a doctrine concerning God, or Theology, but only as a doctrine concerning religion and life.



9. The representation of God given by our Lord is evidence also of the truth of what he declares concerning his own super-human origin and dignity (see § 11, 5). To the Son alone could it be given to look so deeply into the heart of the Father. Neither the Semitic race, nor the beauty of the scenery about Nazareth (RENAN), nor the instruction of any human school, explains the secret of his representation of God, but solely his own personality. It was not because this man had the deepest religious feeling that God revealed the most in and through Him, but it was because God was in Him as in no one else, that his teachings concerning God could be the most elevated and pure. Here too are enigmas; "it belongs to the humility and the power of science to confess that there are mysteries which it has not fathomed." (TISCHENDORF).

Comp. SCHMID I, 126 ff., REUSS, I, 237 ff.; MEYBOOM, two essays "*On the Jewish and Judaeo-theocratic Theology of Jesus*" in Waarh. in Liefde, 1853, 1854; WITTICHEN. "*The idea of God as the Father, a Contribution to the Biblical Theology especially of the Synoptical Discourses of Jesus.*" Gött. 1865.

Questions for consideration.—Agreement and difference between our Lord's teachings concerning God and those of the Old Testament.—Their superiority to those of Judaism.—How far is the legitimacy of natural theology recognized by Jesus.—In what respects does his doctrine concerning God transcend that of the most distinguished philosophers of antiquity?—May the personality also of the Holy Spirit be shown from the instructions of our Lord in the Synoptical Gospels?—Does his doctrine concerning God have a Unitarian or Trinitarian character?—Criticism of the naturalistic explanations of the origin of this doctrine.

§ 13.

As the holy angels are servants, and the spirits of darkness enemies, of the kingdom of heaven, so men likewise are called to become its subjects. What our Lord teaches concerning the nature and constitution of man proves that they are capable of

this; what he declares concerning the sin and misery of mankind clearly shows their need of the salvation of the kingdom of God.

1. Although the kingdom of God is established on earth, it is far from finding its principal servants here. In the prayer given by our Lord to his disciples, Matt. 6, 10, we are taught that he proposes to make this earth like heaven, in men's doing of God's will. He assumes that the angels stand in very distinct relations to this kingdom. He repeatedly describes them, not as momentary personifications of blind natural forces, but as personal beings, immaterial, sinless and immortal (Luke 20, 34-36), who form together a heavenly family, in the presence of whom the Father rejoices over the salvation of the lost (Luke 15, 7. 10). They feel a peculiar interest in the weak and small (Matt. 8, 10), stand at the side of the pious in the hour of death (Luke 16, 22), and are expressly engaged in the service of the Son of man both in his sufferings (Matt. 26, 54) and in the manifestations of his glory (Matt. 13, 41). Exalted as they are, however, in knowledge and holiness (Matt. 24, 36 ; Luke 9, 26), they stand in no other relation to the kingdom of God than that of reverential servants. That they exercise a personal guardianship over each citizen of this kingdom is not taught in Matt. 18, 10, nor do the words of Jesus justify any superstitious worship of angels. His Angelology embraces no magical elements, like the Old Testament Apocryphal books (the book of Tobit, for example) but is purely religious and ethical.

2. In the same unambiguous way our Lord speaks concerning the evil or fallen spirits. He never teaches an eternal principle of evil, but repeatedly, a personal power, in hostility to the kingdom of God. Not evil, but the Evil One, is the enemy against whom he teaches his disciples to pray (Matt. 6, 12). He calls him Beëlzebub (Matt. 12, 27), Satan (Luke 22, 31), in general the enemy (Luke 10, 19), who sows tares (Matt. 13, 39). He is properly the destroyer (Matt. 10, 28), for whom an eternal destruction is waiting (Matt. 25, 41). In his deadly efforts, however, he is resisted by the intercessory prayer of our Lord (Luke 22, 32), who beholds him, in advance, brought low (Luke 10, 18). But for the present he is the producer of all kinds of

misery, and even of physical suffering (Luke 13, 16), and the cause also of the mysterious disease which is ascribed to demoniacal agency (Matt. 17, 21). There is not a single argument to show that our Lord, in these or similar utterances, accommodated himself, against his own convictions, to the narrow spirit of his time, while there is much in irreconcilable conflict with such a supposition. He regards the casting out of demons as a principal part of his work (Luke 13, 32), which he directly assigns to his disciples (Luke 9, 1; 10, 19), and beholds, on the night before his death, the powers of darkness as if in closed ranks arrayed against him (Luke 22, 53). Nothing but an arbitrary exegesis can understand this in a weaker sense than the connection of the language and the spirit of that age require. Yet an impartial criticism will not regard itself as discharged from the duty of distinguishing between the main thought expressed in such declarations, and the peculiar form in which it is clothed with reference to the mode of thinking among those then living (see especially Luke 11, 24-27).

3. We stand upon firmer ground, when we come to our Lord's answer to the question often asked, "What is man." So much we see at once, that he does not hold man and mankind as of no consequence. Just the opposite appears in his attention to the sports of children (Matt. 11, 16, 17), his vindication of their song of praise (Matt. 21, 15; comp. Ps. 8, 5), his appreciation of the childlike character (Matt. 18, 3, 4). Only once do we read that he was displeased and that was at the turning away of children (Mark 10, 14); and as if in reparation, he promises them his kingdom. It has been erroneously inferred from such expressions (SCHENKEL) that redemption is not necessary for all, since children, as such, are already members of the kingdom of heaven. Then their mothers would have no blessing [for faithfully training them] and our Lord would contradict what he elsewhere affirms (e. g. Matt. 15, 19) concerning the universal depravity of man. Still it is clear that he recognizes in children a receptivity for his kingdom, which is often sought for in vain among adults, and also, that he proceeds upon an ideal of marriage (Matt. 19, 4-6) far higher than that of his contemporaries.

4. Concerning the nature and constitution of man, as related

to the kingdom of God, he gives the most explicit testimony. Man is more than the lilies and the verdure of the field (Matt. 6, 25. 30), than sparrow or sheep (Matt. 10, 29–31 ; 12, 12), than ox or ass (Luke 14, 5).* Like these he is a creature of God (Matt. 19, 4), but he is far exalted above these, in being called to the kingdom of God (Luke 12, 32) and capacitated to love God and to be conformed to his image (Matt. 5, 48).

Our Lord distinguishes in man between body and soul, flesh and spirit (Matt. 10, 28 ; 26, 41); it is uncertain whether he distinguishes also between soul and spirit. It is enough that he represents the centre of human personality to be the heart, which may be not only without feeling, but without understanding (Luke 24, 25), and from which proceed all evil thoughts (Matt. 15, 19). The word, *conscience*, never occurs in his teachings, but that he attached to this faculty its full value is clear from his declaration concerning the inner eye of man (Matt. 6, 22. 23). Remarkable in this connection is the parable of the field, which of itself (*αὐτούδην*) bringeth forth fruit from the seed, because it is soil and not rock (Mark 4, 28). There is thus receptivity for the divine in man, and this becomes spontaneity wherever, in the use of appropriate means, everything which hinders the working of the Gospel is taken away from the heart. On this ground our Lord calls men to think (Matt. 11, 15 ; 13, 14), and to take heed what and how they hear (Mark 4, 24; Luke 8, 18). He appeals to their natural reason and sensibilities (Matt. 21, 31 ; Luke 11, 5–8), and exhorts them to judge justly (Luke 12, 56. 57). Yet he places the disposition in man above intellect (Matt. 5, 3. 8) and speaks therefore, with emphasis, of a good treasure of the heart, out of which the good must proceed (Luke 6, 45). The internal worth of a man depends not upon what he knows, but upon what he wills. Moreover he has the tremendous power of choosing between life and death (Matt. 7, 13. 14), and with this freedom with which he is endowed is connected a fearful responsibility (Matt. 23, 37). In a word, man is created for something higher than this world. His soul may become debased, but never extinguished (Luke 12, 4. 5 ; 16, 19–27), and Sadduceeism is therefore a monstrous error (Matt. 22, 29). The losing of life leads to the saving of it in the high-

* Comp. Tischendorf.

est sense of the word (Matt. 10, 39 ; 16, 25), and in their personal communion with the ever living God the pledge is given to the pious of their everlasting existence (Matt. 22, 30 ; Luke 20, 38).

5. As, on the one hand, this high rank makes man capable of the salvation of the kingdom of God, so, on the other, he has the greatest *need* of it. He is a sinner before God and miserable in his own sight. To maintain that the Synoptical Christ presents a doctrine of sin inferior in depth to that of some of the Apostles is to take a very superficial view of his declarations on this point. Paul presents sin in the light of his own experience ; Christ in that of the law and of his own spotless perfection.

6. The absolute universality of sin is assumed by our Lord rather than expressly taught. He distinguishes, indeed, between the moral states of men (Matt. 5, 45 ; Luke 8, 4-15), but there is no proof that he regards any man as sinless. The honest and good heart (Luke 8, 15) is not one which is absolutely pure, but simply upright and well disposed, and hence ready to receive the seed of the Word. He addresses his contemporaries as those who are evil in contrast with the holy Father (Luke 11, 13) and regards them as sick and needing a physician (Matt. 9, 13). The well, whom he contrasts with them, are in his view no more entitled to this name absolutely, than are the ninety and nine just persons (Luke 15, 7) who need no repentance, to be regarded as perfectly righteous. Even his sincere disciples must constantly pray for forgiveness (Matt. 6, 12), and in contrast with the prodigal son in the parable, he exhibits one not perfectly obedient, but unloving, whose self-righteousness is still more repulsive than the unrighteousness of the other. No man is unconditionally good (Matt. 19, 17); hence it is required of all, without exception, that they be converted (Mark 1, 15).

7. The origin of sin is, psychologically, to be sought in the heart (Matt. 15, 19), or more definitely in the weakness of the flesh, which, hence, even for the disciples of the Lord, has a dangerous side (Matt. 26, 41). Beyond this, it is to be traced to the devil, the crafty worker of evil (Matt. 13, 39), who is ever seeking to lead men to ruin (Luke 22, 31). Every one stands exposed to temptation, and unless he watch and pray must fall into his snares. Temptation (*πειρασμός*) and offence

(*σκλερότατον*) are, according to this, correlative terms, and signify whatever leads men to sinful deeds and makes them, in their obstinate persistence in wrong doing, children of the devil (Matt. 13, 38).

8. The nature of sin is never expressly defined by Jesus. The word *ἀμαρτία* always signifies in the Synoptical Gospels the sinful action, never the sinful principle. That our Lord, however, recognizes the existence of the latter, in all its strength, is plain from Matt. 15, 19 ; comp. 5, 28. The conduct in which it manifests itself is in its nature unrighteousness, lawlessness (*ἀρωγά*, Matt. 7, 23 ; 13, 41 ; comp. 1 John 3, 4), while its different forms bear the name of transgressions (*παραπτώματα*). Our Lord describes in a striking way the progress of the sinful principle, in the parable of the prodigal son :—first, inwardly estranged from his father ; next, outwardly separated from him, and led on by a false independence from one sin to another, and plunged, in consequence, into the deepest misery.

9. That sin makes man miserable, lies in the nature of the case. Under its control he becomes in character a sinner (*ἀμαρτωλός*), who, as such, stands no higher than the despised publican. The unity of his inner life is lost in a sad discord (Matt. 6, 24), and even his life itself is another name for death (Luke 15, 24 ; comp. 9, 60). In this state the sinner, left to himself, sinks into ever deeper misery. He incurs a blindness, which may be pleaded in the way of excuse (Luke 23, 34), but which, nevertheless, is in itself punishable. It leads to hardness of heart in spite of the most earnest warnings (Luke 8, 8 ; 18, 10), and this reaches its extreme point in the obstinate enmity directed even against known truth, which Christ describes as the only sin which is never forgiven (Matt. 12, 31, 32).

10. No wonder, therefore, that sin is threatened with a punishment all the more terrible in proportion to the privileges of the transgressor (Matt. 11, 20. 24 ; Luke 12, 47. 48). For sin necessarily involves indebtedness, the payment of which on the ground of law can be justly demanded, but which is so entirely impossible for the guilty, that nothing is left to him except to beg for forgiveness (Matt. 18, 28 ; Luke 7, 41 ; 12, 59 ; 18, 13). Hence forgiveness is to be regarded as essentially a gracious acquittal from deserved pun-

ishment, and where it is not bestowed, the transgressor has every thing to fear. Under different forms of illustration, our Lord sets forth the retributions of eternity (Mark 9, 43–50), which, with all their variety, will be invariably righteous (Luke 16, 19–25). But never does he furnish distinct ground for expectation that these punishments will at some future time come to an end. The mention of the deep gulf (Luke 16, 26), and the closed door (Matt. 25, 10) justifies the fear of the contrary ; and even if Matt. 12, 32 be interpreted as teaching the forgiveness of some sins in the future world—which cannot be done without reasonable doubt—the terrible judgment upon at least one sin remains, in any case, in its full force.

11. Thus the sinner is in himself irretrievably lost (Luke 19, 10), and yet not absolutely past recovery (Matt. 19, 25, 26). The lost penny may be found, the wandering sheep be brought back, but—never through his own strength. The need of redemption, so absolutely undeniable in itself, must be understood and felt by the sinner (Luke 18, 14). The self-righteousness which denies it, renders the man so much the more reprobate, and hypocrisy is just the sin against which alone the meek and gentle Jesus is inexorable.

Comp. on Demonology, VAN OOSTERZEE, “*Life of Jesus*” II, 140 sqq. and the literature there cited : on the sin against the Holy Ghost, *ib.* II. 330 sqq. : on the Anthropology and Hamartology of our Lord in general, REUSS I, 195 sqq. SCHMID I, 230 sqq.

Questions for Consideration.—The traces of Demonology in Judaism.—Are the declarations of Jesus concerning the kingdom and the power of darkness the result of accommodation, of personal error, or of practical knowledge of a mysterious reality ?—In what respect does the Anthropology of Jesus stand above that of Moses and the prophets ?—How far may his estimation of childhood be reconciled with the idea of universal depravity ?—What does Luke 15, 11–16 teach concerning the history of the progress of sin ?—Do the teachings of our Lord in the Synoptical Gospels contain the least trace of the doctrine of *ἀποκατάστασις* ?—May his declaration in regard to the sin against the Holy Ghost be illustrated from other passages of the Scriptures ?

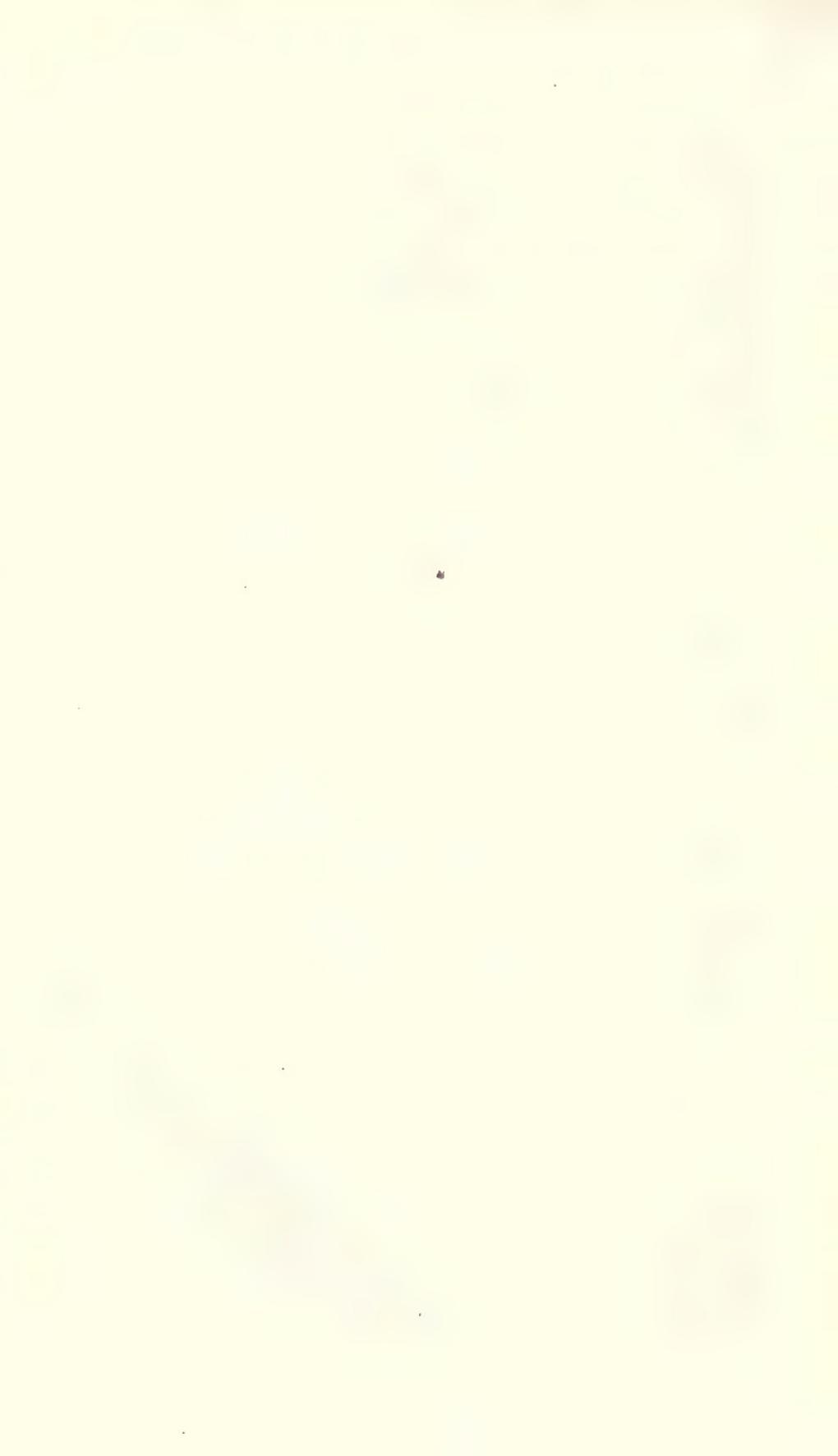
§ 14.

Salvation.

The salvation springing from the Kingdom of God, although a preparation was made for it in the Old Testament dispensation, to which our Lord stands in a very distinct relation, is yet, through him alone revealed and manifested. It consists in the personal enjoyment of temporal and spiritual blessings, begun here and made complete in the future. The appearance on earth, the life and labors, the atoning death, and the heavenly glory of Jesus Christ have together the distinct aim to offer this salvation to all.

1. In order to bring the reign of sin and misery to an end forever, Christ has appeared with the Gospel of the kingdom (Mark 1, 15). But although he announces the gospel as something relatively new, he is far from presenting even this newness as entirely independent. We have already had occasion to observe the contrary (§ 9, 7); and here is the place to consider the relation to the Old Testament, and especially to Mosaism and Prophetism, of our Lord's word and work as described by himself.

2. The Sacred Scriptures of Israel constitute, in his view, a collection of priceless value. He constantly and exclusively appeals to the declarations of the Law, the Prophets and the Psalms, and gives unequivocal testimony to the entire Canon of the Old Testament (Matt. 23, 35; Luke 24, 44). "It is written," is the rule for his own faith and conduct, and the Book of Deuteronomy thrice furnishes him with a weapon against the kingdom of darkness (Matt. 4, 4-10). He also teaches that the same rule is binding upon his contemporaries (Luke 10, 26; 16, 29-31; Matt. 19, 8), and regards it as not even to be thought of that the Scripture should not be fulfilled (Matt. 26, 54; Luke 22, 37). The Scriptures have also a teleological significance (Luke 16, 16), and his own relation to them is expressed in the sentence (Matt. 5, 17) "not to destroy, but to fulfill."



3. It is not difficult to define the relation in which our Lord places himself to the prophetic portion of the Scriptures. The entire Old Dispensation he regards as one connected preparation for his coming (Matt. 21, 33-37), but in the words of the prophets, especially, he finds direct predictions of his person and work (Luke 4, 18. 19; 18, 31), and also concerning his forerunner (Mark 9, 13), and in passages even, where we, without his explanation, should not have recognized them (e. g. Matt. 21, 42). He plainly interprets the prophetic word from the typico-symbolical point of view, and desires his disciples to do the same (Luke 24, 25-27).

4. It is not so easy to define the position which our Lord takes in relation to the Law. It is obvious that he feels himself inwardly elevated above its letter, and of his own free choice becomes subject to its various prescriptions (Matt. 12, 6; 17, 27). That necessity also may break the law, he by no means overlooks (Mark 2, 21-28). Least of all does he pay deference to human tradition, which he emphatically distinguishes from the requirements of the divine law (Matt. 15, 9). These he regards as binding upon himself and his disciples; still he never shows that he attaches less importance to the ceremonial than to the moral part of the law of Moses. (See Luke 2, 41-43; Mark 1, 41; Matt. 26, 18). In no case can it be shown that he allowed himself or his disciples to transgress the original prescriptions of the law. In the great antitheses of the Sermon on the Mount (Matt. 5, 21-44) he opposes indeed the later additions to the Law, but never its original requirements. He emphatically reproves the neglect of the "weightier matters" of the law, but enjoins also the observance of the least (Matt. 23, 23). From those among his contemporaries who inwardly stand upon the foundation of law, he constantly requires obedience to it (Matt. 19, 18; comp. also the addition in Luke 6, 5, found in Cod. D.: see Tischendorf), commands the multitude to do whatever the Scribes bid them observe (Matt. 23, 3), and expects that his disciples, for the immediate future at least, will regard the law of the Sabbath (Matt. 24, 20). Thus he confirms towards the end of his public life, what he said at the beginning (Matt. 5, 18) of the permanent authority of the Law.

On the other hand, it is clear that Jesus regards the perma-

nent union of the old and new as partly impossible and partly pernicious (Matt. 9, 15-17). He foresaw and predicted a time, in which the old form would be destroyed by the new spirit infused by Himself. In his assured knowledge that city and temple were to fall, he could not have expected that, after that period, the Israelitish worship would be maintained, much less that the letter of the Mosaic law would maintain an abiding authority. Yet with profound wisdom he left the letter untouched, so long as the spirit, living in Himself, had not yet passed into his disciples, and in the full consciousness that a new covenant was to be instituted by Him (Matt. 26, 28), he anticipates the highest blessing of the ancient covenant promise (Jer. 31, 31-34). Thus were blended, in a higher unity, in the consciousness of our Lord, the fulfillment of the Law, and the abrogation of its letter. Both the Law and Prophets were merely to announce and prepare the salvation which he came to present.

5. The nature of the salvation, assured in Him to the subjects of this kingdom is by no means exclusively spiritual. The meek are to inherit the earth, the faithful servant to have extended authority and reward (Matt. 5, 6; 19, 28; 25, 21). But this outward salvation comes only when the inward is gained, the obtaining of which is our principal work on earth. Both negatively and positively, it is exhibited by our Lord in the most glorious colors. They who inherit the kingdom of God, are delivered thereby from all the miseries which flow from being lost; they are forever kept (Luke 19, 10); they have the forgiveness of sins (Luke 7, 50; 18, 14), and in consequence a rest sought elsewhere in vain (Matt. 11, 28). The enjoyment is depicted according to the different conditions of those for whom it is provided. To the blind it is sight, to the prisoner freedom, to mourners comfort, to the hungry, plenty, to the oppressed a rich reward for whatever is suffered here for the sake of Christ. Still, it is not to be denied that the central point of the salvation made known by Christ in the Synoptical Gospels is not the present, but the future life. His eye, like that of his contemporaries, is fastened principally upon eternal life, and that life is conceived of as a life beyond the grave. It will be given, at



the coming of the Lord in his glory, to those who observe the prescribed conditions, and will bring the misery of earth forever to an end; while the redeemed under the New Covenant will be made sharers in the glory already possessed by the patriarchs of the Old Dispensation (Matt. 8, 11. 12).

6. The question remains, what our Lord, according to his own teachings, has done, is doing, and will do to give this priceless salvation to men. His coming into a world which is not his home, has for its end to receive a kingdom and to seek the lost (Luke 19, 10. 12). For this he went forth (Mark 1, 38), especially after the lost sheep of the house of Israel (Matt. 15, 24), and the whole of his public ministry is consecrated to the same great aim. As a sower he passes over the field (Matt. 13, 3), and styles himself the Teacher of his disciples (Matt. 23, 8; 26, 55). Even his miracles were wrought to show that the kingdom was near (Matt. 12, 28), and to make Himself known as the Christ (Matt. 11, 4. 5). Yet He did not approve of the seeking for miracles, regarded false miracles as possible, and forbade the premature report of those which He performed (Matt. 8, 4; 16, 1-4; 24, 24). On the other hand, He recalls his own miracles to the recollection of his disciples (Mark 8, 19-21), and declares the rejection of a message supported by such evidence absolutely inexcusable (Matt 11, 20-24)—a proof that the working of miracles, in his estimation, was not such a subordinate part of his earthly work as unbelief has since maintained.

7. It is, however, his suffering and death that he brings into special and direct relation with the communication of salvation. It will not be denied on the ground of purely historical criticism that our Lord foretold this suffering and death. It is true that, according to the unanimous accounts of the Synoptical writers, there was a period in his life (Matt. 16, 21-23), in which these references became more distinct and prominent; but even before this, there were not wanting figurative, but nevertheless explicit, intimations (Matt. 9, 15; 16, 24. 25). They became constantly more clear, the nearer the earthly life of Jesus approached its close (Luke 12, 49; 13, 33; comp. Matt. 17, 22. 23; 20, 18. 19), and issued finally in the distinct announcement of the time and mode of his death (Matt.

26, 2), united somewhat early (Matt. 16, 21) with that of his resurrection. That the disciples absolutely failed to comprehend this (Mark 9, 9. 10) renders their subsequent forgetfulness of it more intelligible. At the same time, this statement in Mark shows that the prediction itself was not one subsequently fabricated *ex eventu*.

The point of view from which our Lord regards this suffering and death is, from beginning to end, the same. It belongs to the things of God (Matt. 16, 23); he must be put to death, in order that the Scripture may be fulfilled (Luke 22, 37). There is no more reason for thinking here of a mere moral necessity (HOFSTEDE DE GROOT) than for supposing from the parable of the ungrateful husbandmen (Matt. 21, 37) that God really expected that they would reverence his Son (VAN OORDT). The end, for which this death was so absolutely necessary, is, in more than one way, expressly stated. If he came to serve (Matt. 20, 28; Mark 9, 45), this service reaches its culmination in the voluntary giving of his soul as a ransom for many. Not here and there one, but many, are thereby redeemed from the ruin which otherwise had befallen them. His blood is shed for many for the forgiveness of sins (Matt. 26, 28), that is, in order that their sins might be forgiven. Although Matthew alone records these words, there is the less reason to regard this idea as unhistorical (BAUR), because, even aside from this passage, the idea it contains is in substance already expressed in the announcement of the blood of the new covenant (comp. Ex. 24, 8). That our Lord regarded his death as a sin-offering appears also from Luke 22, 37 compared with the general import of the 53d chapter of Isaiah, which here distinctly stands before his mind: comp. also Luke 23, 31. The question repeatedly put in connection with these passages (BAUR), "whether more was not subsequently put into them than they originally contained," may be expected from a certain well known school, but then it raises the suspicion of a foregone conclusion. It is certain at least that nothing can be found in the words of Jesus which conflicts with his own declarations respecting the end and result of his death. That in Matt. 9, 2; 18, 35 the forgiveness of sin is spoken of without reference to his death, is perfectly comprehensible at that period and in that connection. It may also

be admitted that the parable of the prodigal son contains a pure and glorious truth, and yet not the *full* truth in respect to the atonement, which could not be fully revealed until at a later period. In a word we must not forget that Jesus for wise reasons spoke but little, comparatively, in regard to his death.

8. It is, however, far from true that the ministry of our Lord in preparing salvation for the world, terminated, according to his own declarations, with his death. His heavenly glory, on the contrary, stands directly connected with his humiliation and with the execution of his plan (Luke 24, 26). Hence he calls himself king (Matt. 25, 40) and does not cease after his departure to stand in a personal relation to his followers (Matt. 18, 20; 28, 20). That by this something more than simply moral power must be understood, appears from his declaration that it is given to him also in heaven (Matt. 28, 18). This power he exhibits in a constantly increasing measure, and this manifestation is styled his glorious coming. It began during his life on earth (Matt. 16, 23), was continued previous to the death of some of the Apostles, before their eyes and those of their enemies, especially at the destruction of Jerusalem (Matt. 16, 28; 26, 63. 64), and will be seen in the fullest sense at the consummation of the ages, the signs of which will agree with those of the destruction of Jerusalem (Matt., chap. 24-25). It is like the stone thrown into the water which describes ever widening circles, the last of which loses itself in boundless space.

On the relation of our Lord to the Old Testament in general, and the Mosaic Law in particular, comp. LECHLER, "*The Old Test. in the discourses of Jesus,*" Stud. u. Krit. 1854.—MEYER, "*On the relation of Jesus and his disciples to the Mosaic law.*"—VAN RONKEL, *Specimen J. C. doctrinam exhibens de V. T. libris.* Traj. 1860.—VAN HASSELT, "*The relation of Jesus to the Mosaic law, according to the Synoptical Gospels.*" Gron. 1863. (The result, however, to which the last named writer comes, that "Jesus criticised the law upon the higher principle that whatever was cognizable to Him in his conscience was the will of God," rests evidently upon an incorrect antithesis between the conscience of the individual as the higher, and the (revealed!) will of God as a lower authority). Comp. KAUF-

FER, *de bibl. ζωῆς αἰώνιον notione*, Dresd. 1838; RIET, “*The doctrine of Jesus concerning eternal life, according to the four Gospels.*” Utrecht, 1864. On our Lord’s predictions of his sufferings, and the reasons why he spoke comparatively little concerning his death, VINKE, in the publications of the Society at the Hague, 1835; HASERT, “*On the predictions of Jesus concerning his death and resurrection,*” Berlin, 1839; RITZSCHL, “*The teachings of the New Testament concerning the saving power of the death of Jesus,*” in the *Jahrb. für deutsche Theol.* 1863. On the whole subject of this section, see VAN OOSTERZEE, “*Life of Jesus,*” REUSS, and SCHMID.

Questions for consideration.—How far does our Lord place himself in the same line with the men of God in the Old Testament, and how far above them?—Is there any purely critical ground for the supposition that his predictions concerning his death and resurrection were modified *ex eventu?*—May it be assumed that he said more concerning it than the Gospels relate?—Is it possible for all his declarations concerning his “coming,” to be understood in the same sense?

§ 15.

The Way of Salvation.

Although all are called to the kingdom of God and the salvation it offers, the sinner actually obtains salvation only in the exercise of repentance, faith, and by a renewing of the heart, which manifests itself in the whole direction of the life. All who comply with this condition constitute together a spiritual community, which, in consequence of its nature and especially its character and tendency, stands high above every other and is destined to spread and to continue to the end of the world.

1. Since the kingdom of God was originally destined for all (§ 10, 2), all, according to the teaching of our Lord, must be invited to it. His own personal ministry, indeed, was confined to Israel (Matt. 15, 24), and his gospel was first brought to that

nation (Luke 24, 47), yet He early foresaw, willed and furthered the falling of the wall of separation. The universal character of Christianity was not first taught by Paul (the Tübingen School) but by Jesus himself, as we see Him described in the Synoptical Gospels. The more Israel turned away, the more emphatically does He urge the calling of the Gentiles (Luke 14, 16–24). Many are already called and all must be; all bear this name (the called) to whom the invitation of the kingdom of God comes, whether they accept it or not. Those who accept it, incalculably fewer in number, bear the name of "the chosen" (Matt. 22, 14). God himself has brought them to the enjoyment of this privilege (Matt. 11, 25. 26; 16, 17), the loss of which, on the other hand, after the exhibition of his love in seeking them, can be ascribed only to themselves, and is their own fault.

2. Such a chosen heir of salvation, however, a man does not become, except by experiencing a great change, which our Lord represents as necessary for all, his disciples not excepted (Matt. 18, 3). Like his forerunner, John the Baptist (Luke 3, 8), he regards external descent from Abraham as not sufficient to constitute a citizen of the kingdom of God. He requires a genuine change of mind (*μετάνοια*) attended by external turning (*επιστροφή*) to the way of life (Luke 17, 4). But while the preaching of John urged principally an externally moral life (Luke 3, 10–14), Jesus directed attention chiefly to the inner state. The first step in conversion He points out with the most striking clearness, in the parable of the prodigal son, who begins to come to himself (Luke 15, 17). In opposition to the Pharisaic principle—from without, inward—that of Jesus is, from within, outward (Luke 11, 39–41). With Him, the state of the heart is not simply much, but everything (Matt. 12, 33–35). It is only as this is secured, that in his estimation, external restitution, in a case of wrong-doing, has any significance (Luke 19, 8. 9). So much importance does he attach to conversion, that he requires it to be always preached in immediate connection with the promise of the forgiveness of sins (Luke 24, 47), because while it is never the procuring or meritorious cause of the latter, it is nevertheless its indispensable condition.

3. With equal emphasis our Lord requires faith (*πίστις*),

which is most intimately connected with conversion. He means by it, not merely an intellectual assent, but a trusting acceptance of what upon good grounds must be regarded as the truth. He speaks of believing John the Baptist (*αὐτῷ*, Matt. 21, 32), but of faith *in* Himself (*εἰς εὑρέ*, Matt. 18, 6; Mark 9, 42), which expresses a more intimate relation. The object of the faith He requires is in general the Gospel (Mark 1, 15), or more comprehensively all which the prophets have spoken (Luke 24, 25), and in the highest sense, God (Mark 11, 22). But, regarding Himself as the centre of the gospel, he requires faith not merely in his word, but also in his own person (Matt. 18, 6). On this faith he makes not only the exhibition of his miraculous power, (Matt. 9, 29) but citizenship in the kingdom of God, to depend (Mark 16, 16). It is, in his estimation, the supreme quality in the moral life of man; the only thing, of which we read that its strength or its absence led our Lord to marvel (Mark 6, 5; Luke 7, 10). No wonder that the greatest promises are made to it here (Matt. 17, 20), and that He desires above all to find it on the earth at his future coming (Luke 18, 8).

4. As this faith constitutes a coming to Christ (Matt. 11, 28), so it manifests itself in the following him. This following is impossible, however, without absolute self-denial, and if this self-denial is to mean anything, it must be voluntary and daily, and be habitually renewed and prosecuted (Luke 9, 23). This requirement, in its form peculiar and original, aims at nothing less than the slaying of all within us that hinders our entire consecration to the work of the Lord, even though it involve the most painful sacrifices (Mark 9, 43–50; Luke 14, 26. 27). Hence our Lord requires, before a man becomes his disciple, thoughtful and serious consideration, (Luke 14, 28–31), but after he has once taken the decisive step, He demands a consecration and steadfast loyalty, which shall be ready to dare and endure anything in order to win the great reward (Matt. 19, 29. 30; 24, 13).

5. Whoever thus comes first *to*, and then *after* Christ, henceforth follows an entirely different way from that in which he formerly went. In general, the duty of working is laid upon the subjects of the kingdom of God: they are called into the service of the Lord, not for rest, but to work and win (Matt. 7,

21; 21, 28; 25, 14). In this labor their watchword must be conscientious fidelity, united with constant watchfulness for the coming of the Lord, the time of which is unknown (Luke 12, 35-46). In close connection with this they are strictly charged to be persevering in prayer (Matt. 26, 41; Luke 18, 1-8) and to cultivate a holy carefulness, which a proper freedom from anxiety, also, (Matt. 6, 25-34) renders possible and easy. But the disposition of the children of the kingdom must especially appear in their relation to each other and to all men. While they are to be at peace with each other, as far as possible (Mark 9, 50) and even to seek their true greatness in the helpfulness of ministering love (Matt. 20, 25-28), they are called to exhibit love to all (Luke 10, 25-37) and even to enemies (Matt. 5, 44) and to show that in this respect they are governed by another spirit than that of the world or even the Old Testament (Luke 9, 55). It is only thus that they approach the moral perfection, which is to be the end for which they strive (Matt. 5, 48).

6. It is impossible that they who are governed by such a disposition, should permanently remain isolated. They constitute a spiritual community, of which it cannot for a moment be doubted that in spirit it is wholly of the Lord. It is true that He does not expressly say that he will have a church, in the sense which has since been given to that word. The word itself (*ἐκκλησία*) occurs but twice in the Synoptical Gospels (Matt. 16, 18; 18, 17). In the latter passage it seems merely to signify in general the union of his disciples (*convocata societas*, Heb. *qahal*, also used of the synagogue) and without questioning the historical basis of the former (REUSS), it yet is evident that our Lord had here an ideal in his mind, which was to be realized only in the future. But while thus wisely leaving to the Spirit, which should afterwards guide his disciples, to mould the form under which they and all believers were to be united, the mutual fellowship of his subjects manifestly lies upon the heart of their King as a matter of great importance. It was certainly his purpose to prepare the highest salvation not merely for a greater or less number, but for all his disciples. This is manifest from the parable of the feast with many guests, the vineyard with different laborers, the household with various servants. Accordingly he

does not train his disciples simply as individuals, but unites them together in a small community. He prescribes also the immutable principles on which they must ever be united. No fasts are to be made obligatory upon them (Matt. 9, 14. 15), oaths must be superfluous (Matt. 5, 33–37), united prayer is an important duty (Acts 18, 18–20), and the mutual oversight of love in behalf of those in error, a part of their calling (vs. 15–17). Self-exaltation is steadily forbidden, together with strife for preëminence (Matt. 23, 8–12), and an untiring spirit of forgiveness (Matt. 18, 23–35) is required to be united with the utmost carefulness in judging of others (Matt. 7, 1–6).

7. With a view to the constant union of his disciples, our Lord established two sacred ordinances, of great significance for his kingdom. Through the ever renewed announcement of his death, in the Lord's supper, he seeks to bind his disciples to Himself and to each other. Through baptism he designs to separate all believers from the Jewish and Heathen world, and unite them in the confession of the Father, the Son and the Holy Ghost (Matt. 28, 19; Mark 16, 16). If it is true, as Strauss maintains, that the most recent criticism of the gospels is "pretty well agreed" that the formula of baptism did not exist till the latest edition of the first Gospel, then the said criticism must make haste to review such an inconsiderate conclusion. There is no more reason to question the historical character of the formula of baptism, than that of the Lord's supper, and no one, not influenced by dogmatic prepossessions, would ever think of doing it.

8. The Church, thus set apart and united by the will of the Lord, is to spread and to continue to the end. We have already seen the fundamental law of this increasing growth (§ 10, 2); it can here be only observed, that it is to take place, in accordance with the design of Jesus, through exclusively spiritual agencies, and especially through the preaching of the gospel (Matt. 24, 14). The triumph of his kingdom and the perpetuity of his Church, notwithstanding the most violent opposition (Matt. 10, 34–36; Luke 12, 49–51) our Lord announces not as merely possible or probable, but as absolutely certain. The ground of this certainty lies in the solid foundation on which the rising divine edifice rests (Matt. 16, 18), and the

pledge given in the abiding nearness of the Saviour (Matt. 28, 20), who has departed to remain, but also—to come again.

Comp. REUSS I. 192, SCHMID 1. 299 ff; MATTHAEI, *Jesu Christi doctrina de jure jurando*, Hal. 1847. On faith, KÖSTLIN, “*Faith, its nature, ground, and object*,” Gotha, 1859. On the Christian Church, KIST, in the publication of the Teyler Theological Society, Deel xxx. On the Synoptical Account of the institution of the Lord’s supper, DOEDES, “*The doctrine of the Lord’s supper*.” Utrecht, 1847.

Questions for consideration.—Is the idea of *πλήσιος*, as used by Christ in the Synoptical Gospels, exactly the same as when used by Paul?—What may be learned from Luke 15, 17 sqq. in respect to the proper nature of *μετάνοια*?—Difference and higher unity of the object of faith.—The peculiar exhibition of self-denial in Luke 9, 23.—The relation of the subjects of the kingdom of God to each other and to civil society.—How far may Christ, according to his own declarations, be regarded as the founder of the Christian Church?—Comparison of baptism, as instituted by our Lord, with the baptism of John.—Form and signification of the institution of the Lord’s supper.

§ 16.

The Consummation.

The salvation of the subjects of the kingdom of God does not cease at their death, but reaches its entire completion only at the coming of the Lord, by which the glory of the King will be revealed, and the tried fidelity of his subjects be crowned with the full reward of grace. That future will be ushered in by impressive tokens, accompanied with amazing changes external and moral, and followed by the decisive separation between the good and the bad, which will constitute an irrevocable close of the present dispensation.

1. Certain as it is that the sincere subjects of the kingdom of God are here indescribably blessed (Matt. 5, 3–10; Luke 10,

23. 24), it yet cannot be denied that this blessedness is continually disturbed or obstructed. The entrance costs effort, the pursuit demands sacrifices (Matt. 13, 24; 14, 26). Hence we look beyond the grave, and a very essential need would be unsupplied, if our Lord had left the question, concerning the consummation of the kingdom of God, unanswered.

2. Although man as such is immortal (Matt. 10, 28), yet beyond this, the pious are raised after death to a state of the highest blessedness. If, in a single instance, our Lord compares death to sleep (Luke 8, 52), this is no proof that he conceives of a sleep of the soul, properly so called. On the contrary he represents the Old Testament saints as living unto God in the fullest sense of the word (Luke 20, 38; comp. Matt. 8, 11), and teaches not only that personal existence, but also self-consciousness and memory survive the death of the body (Luke 16, 19-31). The state of the departed ($\chi\delta\eta\varsigma$, Heb. *sheol*) is according to Him no abode of unbroken silence and absolutely the same for all (Job 3, 17-19), but the scene of a terrible contrast, which takes place immediately after death. While the wicked are cast into hell (Gehenna), the pious are at once carried to Abraham's bosom, comforted and made blessed. The same local conception lies at the foundation of the mention of everlasting habitations (Luke 16, 9), into which those who have gone before, receive their friends who have been faithful in well-doing, and of the Paradise (Luke 23, 43), promised to the thief on the cross. Both must indicate the state of the departed and be regarded as the description of a blessedness, commencing immediately after death, but not made complete until the coming of the Lord.

The idea of the coming of the Lord (*προσοντα*) is so unequivocally and emphatically expressed in his discourses recorded in the Synoptical Gospels, that the attempt to strike out all his declarations concerning it, as spurious, by a single stroke of the pen (COLANI) is not merely to the last degree arbitrary, but must be called well nigh desperate. The universal expectation of the Apostolic age on this point is perfectly incomprehensible, if there was not the least ground for it in his own declarations. It is equally incredible that the eschatological discourses of our Lord were considerably modified and em-

bellished in consequence of the destruction of Jerusalem; for it was only *before* that event that the downfall of the Jewish State and the end of the world could have been so closely connected as is there done. And it must be regarded as extremely venturesome to maintain that Jesus, so far as he actually uttered these discourses, was simply mistaken in regard to future events. The end has not yet come; and we must seriously question whether our Lord, if he had seen in the expectations of his disciples only the fruit of national prejudice, would have spoken at such length and so emphatically on this point. Exegetical investigation must decide how far and why he brings the end of the world into connection with the destruction of Jerusalem. So much, however, is certain,—that he promises, in the most emphatic manner, that, after his coming in a humble form on earth, he will again appear for the revelation of his glory, which will bring the present order of things to an end.

3. This coming will be unexpected (Luke 12, 39. 40), but not without preparation. It will be announced by tokens partly of a terrifying and partly of a joyful nature. To the latter belongs the universal proclamation of the gospel; to the former the appearing of false Messiahs and the delusions connected therewith, war and pestilence, famine and earthquakes, oppression, discord and moral decay (Matt. 24, 4–14)—in a word, the birth-pangs of the Messianic age, which the contemporaries of our Lord also looked for.

4. Next follows the appearing of the Son of Man himself, announced by his sign in heaven (Matt. 24, 30) and accompanied by terrible phenomena in the natural and moral world (v. 29). The powers of heaven will be moved, the form of this world be changed. We are no more authorized to understand the words of our Lord, respecting this great event, in a literal sense, than to deny their truth in the name of the results of a so-called modern philosophy. The form of representation evidently approximates that of the old prophets: but the great thought is that the natural world and the race of man are to share in the revelation of the glorious future.

5. Along with this great and decisive close, and not before, is the resurrection of the dead to be expected, concerning

which our Lord in the Synoptical Gospels speaks but little and only in passing; yet He represents it as a collective event, and one which decides the everlasting destiny of all. His conversation with the Sadducees (Matt. 22, 23-33) has been understood, indeed, as promising an individual resurrection immediately after death. But as this, in view of the ideas of that age, is less probable in itself, so it appears from a careful examination of Luke 20, 33-38 (comp. Mark 12, 23) that He represents the resurrection as belonging to a period yet in the future, which will be coincident with the end of the world; and still further He speaks of the resurrection of the righteous as an event to occur at one and the same time. Accordingly his declarations in regard to the condition of the saved, that they are like the angels (Matt. 22, 30), must be understood as distinctly referring to their complete blessedness after the consummation of all things. The wish to find an idea expressed by our Lord which may be more acceptable to ourselves, must not be allowed to lead us away from the original meaning of his words or to pervert the obvious import of his prophetic teaching.

6. At the same time with the (second) coming of the Lord the Messianic judgment is to be expected, concerning which He speaks much more, in the Synoptical Gospels, than of the resurrection. He never represents himself as being only a witness of the spectacle and still less as belonging to those summoned to appear, but always as the future Judge, from whose decision, once pronounced, no appeal to a higher tribunal can be imagined. As such He will appear in heavenly majesty, summon all the generations of men, pronounce sentence according to the measure of love springing from faith, and adjudge to each a weal or woe which will never end (Matt. 25, 31-46). The angels will be employed in preparing and executing his sentence, especially upon his enemies (Matt. 13, 39-42). When this is done, the Regeneration, i. e., the entire renewal of the natural and spiritual creation, will have been accomplished (Matt. 19, 28).

7. Here is the place to speak in general of the reward to be given by our Lord to his faithful servants. The effort has been made by turns, either to banish every idea of reward from



his words, or else to forge from his declarations a weapon against the purity of his ethical teachings, but in both cases with no solid foundation. Without justifying or exciting the greed for reward, our Lord yet promises to those who have labored or made sacrifices for Him (Matt. 19, 29;—20, 16) a real reward, that is, a proportionate recompense. This reward will be regulated in accordance with righteous principles, though not such as prevail among men, and the prospect of it may serve for encouragement in the labor of love (Matt. 10, 40—42). But the reward which crowns the work is not at all of merit. On the contrary our Lord, while teaching that no good thing is done in vain, declares with equal emphasis that the reward is wholly of grace; in other words, that the laborer is never entitled to demand any special reward. Luke 17, 7—10 is on this point stronger than any other passage. In a single word, the doctrine of reward is here announced, not from a legal, but from an evangelical point of view; the question is answered, not so much what is really deserved as what is graciously presented. The impelling principle of obedience may be simply love and duty, but the reward is held up to view in order to sustain His disciples under the many things which oppress them (Matt. 5, 11, 12).

8. After what has been said, it is not difficult to show in what, according to the unvarying teaching of our Lord in the Synoptical Gospels, the future reward is properly to consist. First, the faithful servant will receive honor which will compensate him for all earthly shame and strife. He will be served by the Lord himself, crowned with the highest praise and exalted to the rank for which he is capacitated. Next, he will enjoy a blessedness which is depicted under the most impressive images, and will be full and immortal. Finally, he will be called to a work which will give him new opportunities to become an ornament and blessing to the kingdom of God, then made triumphant and complete (Luke 12, 36, 37; 19, 15—19; comp. Matt. 25, 14—30). Special glory and exaltation is promised to those who, in this kingdom, have stood foremost in contest; but even the slightest labor of love will not fail of a proportionate reward (Matt. 10, 42; 19, 28). And all this unmixed blessedness will be enjoyed, in union with each

other, forever. Whoever correctly throws himself into the future, and thus with spiritual tact distinguishes between figure and fact, will think twice before he characterizes the eschatology of Christ in the Synoptical Gospels, as "grossly material" (REUSS).

9. While thus, on the one hand, the children of the kingdom attain to perfect blessedness, the decision in regard to the children of darkness, on the other hand, has come; as such they are manifested, separated and meet a righteous retribution. It may be true that the word, eternal, in itself, does not convey the idea of endlessness; yet the great antithesis, with which our Lord closes his teachings (Matt. 25, 46), leaves no room for the supposition that at the end the ripe tares will be garnered with the good grain, and thus the completed kingdom of God will embrace all without distinction. The fearful word, likewise, concerning Judas (Matt. 26, 24) leads to an opposite conclusion, as does the terrible threatening (Matt. 18, 6) to those who willfully give offence. To attempt to support the contrary from the parable of the leaven (Matt. 13, 33) is wholly to lose sight of the difference between the region of natural necessity and that of moral freedom. And to regard such a representation as hard, is to forget that according to the tenor of other declarations (see, for example, Luke 12, 47. 48) the law of proportionateness will be steadily observed in the retributions of the future world.

10. It does not admit of denial, that our Lord constantly and even in his last eschatological discourses represents his future coming as very near at hand. This was the natural consequence of the prophetic mode of view, in which the difference of time and space is thrown into the background. It was also practically necessary, if the exhortation to watchfulness and labor was to receive its highest impressiveness from the relative nearness of a decisive future to come when not expected. Yet slight hints are by no means wanting that to Him the destruction of Jerusalem and the final judgment were far from identical, and that the latter might be delayed longer than impatient zeal expected. Notice the expressions: "immediately after the tribulation of those days," Matt. 24, 29, "after a long time," Matt. 25, 19, the assumption in Luke 12, 45, and

the intimation in Luke 21, 24. It is quite a question whether the receptivity of the Apostles on this point admitted of a more developed explanation. In any case the exact fixing of the time was not, in the view of our Lord, the main thing, so much as the lively exhibition of the fact of his approaching manifestation. The repeated references to this fact stood directly connected with the consolation and sanctification of his disciples, at which from first to last he principally aimed. It was important, also, that they should remember the direction which, according to an ancient tradition, He is said to have given to them, and which is applicable to us in the investigation of these and of all his words, "be ye skilled judges of coin."

On the discourses of our Lord in regard to his coming, comp. the extensive literature cited in HASE's *Life of Jesus*, 5 Aufl., § 101; VAN OOSTERZEE, "*Life of Jesus*," III, 104 sqq. On the doctrine of reward, a treatise by WEISS in the *Deutsche Zeitschrift* for 1853.

Questions for Consideration.—For what reason did our Lord so closely connect the description of the last times with that of the destruction of Jerusalem?—In what respect does this description agree with the eschatology of Judaism in that age, and in what does it differ?—The difficulties which meet us, both in the literal and the allegorical explanation of these predictions.—Is there ground for affirming that, if Matt. 24 and 25 are to be regarded as genuine, Jesus was mistaken?—Can traces be found, in the words of Christ in the Synoptical Gospels, of the idea of a two-fold resurrection?—Criticism of the objections made against the explanation of Matt. 25, 31–40 as a description of the last judgment.—The doctrine of the thousand years' reign before the forum of Christ in the Synoptical Gospels.

CHAPTER II.

THE GOSPEL OF JOHN.

§ 17.

Introduction.

The words of Jesus in the fourth Gospel present a character so entirely peculiar that a separate treatment, especially in our age, is not only desirable, but necessary. It is important in conducting it to distinguish, so far as possible, between the declarations of the Johannean Christ and those of the Christian John. In examining the former, the theology of the New Testament must proceed from the leading thought by which the discourses of our Lord in this Gospel are governed.

1. We cannot enter upon the examination of the teachings of our Lord in the fourth Gospel without a word of introduction, which shall justify, at the outset, the separate position given to this investigation, by pointing out the peculiar character of these immortal discourses. In advance of even a general view of the difference between the fourth Gospel and the three others, it is evident at once, that here, in listening to the words of our Lord, we are moving in a new circle of ideas. Not only is the theatre on which we usually meet Him different, but the form of his discourses and the impression made by them and even the matter itself, when compared with the Synoptical Gospels, present important points of difference. There, stands in the foreground the kingdom of heaven, here, the King himself; there, the human, here, the divine side of the person of the Saviour; there, the blessedness of redemption beyond, here, on this side of the grave. On this account the examination of both at the same time is attended with peculiar difficulty. No exhibition of the harmony of the three first Gospels with the fourth is of any value, which does not proceed from the unhesitating recognition of the difference between the two.

2. This separation, desirable in itself, is in the present state of the Johannean question doubly necessary. Never were the genuineness and credibility of the fourth Gospel so violently assailed as now. The Biblical Theology of the New Testament cannot take part directly in an investigation which belongs to the department of Introduction and Criticism. But collaterally it may throw some weight into the scale by inquiring whether the teachings of our Lord recorded in the Gospel of John are or are not in harmony with his other declarations. If at *this* point, to say nothing of any other, the accounts prove to be in irreconcilable contradiction, nothing remains but to decide between them. If on the contrary, the difference admits of being perfectly explained and reconciled, then it follows that from this armory at least no weapons can be brought against the fourth Gospel.

3. An important difficulty still remains, even when the genuineness of the fourth Gospel and in general its historical trust-worthiness are admitted. The question arises whether we are here listening to Jesus as he actually spoke, or as John, with frequently great freedom of narration, *represents* him as speaking. The latter is maintained by many, and it cannot be denied, in carefully comparing the Gospel and the Epistles of John, that we often find in the Baptist, the Lord himself and the Apostles the same ideas expressed in the same, or at least similar, forms. Still, care must be taken not to forge a weapon against the credibility of the Gospel of John from what, rightly viewed, constitutes a proof of its genuineness. If John was really the bosom friend of Jesus, or animated above others with the spirit of the Master, it is conceivable that he should gradually have entirely assimilated the language he used to that of the Lord, and on the contrary absolutely incredible that he should have placed words in his mouth which he well knew were never spoken. Even if we admit, therefore, that he recorded with apostolic freedom under divine guidance the words of THE WORD (which besides were spoken in another language), they may be regarded all the more readily as the words of Jesus, because it appears from various examples that between the style of John and that of Jesus as found in John there is a discernable, though not a great, difference. Thus, John in

the prologue of his Gospel speaks of the Logos, but the Johannean Christ never gives this name to himself. Our Lord designates himself also as the Son of Man, but the Apostle never employs this title in his testimony concerning his Master. Jesus calls his disciples brethren and friends; John avoids it. Jesus speaks of *his* kingdom and the kingdom of God; John, when speaking himself, does not mention it. The Holy Ghost is described by Jesus as the Paraclete (John 14, 16. 17); by John (2, 2) the glorified Christ himself. Jesus speaks of God as a Spirit (4, 24); John only declares him to be light and love (1, 5; 4, 16). Such differences, which might be easily multiplied, could not be explained, if John had without scruple placed his own thoughts in the mouth of the Master. If it appear doubtful here and there whether he himself speaks or is reporting the discourses of the Lord (*e. g.* 3, 16–21; comp. 3, 31–36) the dividing line is still for the most part sufficiently visible; and even if sometimes the form of the report be partly ascribed to him, the fidelity of the main contents may be successfully vindicated. On these grounds we regard it as possible and necessary to distinguish properly in the Gospel of John between the Johannean theology and the doctrine of Christ, and here to speak exclusively of the latter.

4. Here, as in the survey of the Synoptical discourses, it is of prime importance to fix upon the main thought, by which the discourses of our Lord in the Gospel of John are governed, and allow this to shed light upon the treatment of the particular parts. Care, however, must be taken not to confound the main idea of the Gospel itself with the main idea of the discourses of Christ preserved for us in this Gospel. The science of Introduction investigates the first by an analytic process; the other is derived by Biblical Theology from the total impression made by the words of our Lord here recorded, in distinction from others. And then it can hardly be denied that these words in the fullest sense exhibit a Christo-centric character; that is, that His own person and work constitute the great centre around which all revolves. To a certain degree this was also to be observed in the Synoptical Gospels, but what was there only an element of the Gospel of the kingdom has here obviously become the principal thing. We must conse-

quently begin with the inquiry, not what our Lord declared concerning his kingdom in general, concerning the Father, or concerning man, but what he taught concerning Himself in all these and similar relations, before we are in a condition to answer the question, how far these declarations can or cannot be reconciled with those brought before us in the preceding chapter.

In regard to the Johannine question in general, besides the *Introductions to the New Testament*, especially those of GUERICKE and BLEEK [the latter translated into English], and the excellent Commentary of GODET, 1864, 1865, compare VAN OOSTERZEE, "*The Gospel of John*," Utrecht, 1867, and the literature there cited; to which may be added the important work of RIGGENBACH, "*The Testimonies for the Gospel of John*," Basle, 1866 [also FISHER, *On the Supernatural Origin of Christianity*, 2d ed.] On the genuineness and credibility of the Johannine report of the discourses of Jesus, more particularly GODET, "*Examination of the principal questions raised in our day concerning the fourth Gospel*," Paris, 1865. On the difference between the Johannine language and theology and that of our Lord, the article of P. HOFSTEDE DE GROOT in *Waarh. in Liefde*, 1837, and G. L. PAREAU, in the same periodical, 1847. The neglect of this difference has exerted an exceedingly unfavorable influence upon the treatment of the theology of the Johannine Christ by most of the more recent theologians. Comp. further upon that theology in general, REUSS, SCHMID and others; also what G. W. STEMLER has written upon it in *Godgel. Bijdr.*, 1866. We willingly concede to the last named writer, that the teachings of Jesus in the fourth Gospel properly contain, as a whole, no theology, if this word be taken in the sense of a strict theological *system*. This, however, does not prevent our endeavoring to bring the extended discourses of our Lord, so far as possible, into one connected whole.

Questions for Consideration.—When was a beginning made in investigating the teachings of Jesus in John, separately from those in the Synoptical Gospels?—May the distinguishing between the doctrine of the Johannine Christ and of the Christian John be perfectly justified?—How far and on what grounds may

we speak of a literal report of the discourses of our Lord by the Apostle John?—The observations of the writer of the fourth Gospel compared with his report of the words of the Lord.—Can we here properly speak of a theology?

§ 18.

The Son of God in the Flesh.

The consciousness of himself expressed by our Lord in the fourth Gospel is that of God's own Son, appearing as true and holy man among men, in order to become the Messiah of Israel and the Saviour of the world; but who, even during his abode on earth, does not cease to stand personally in a relation to heaven entirely peculiar to himself.

1. For the right knowledge and judgment of the theology of the Johannine Christ, it is first of all important to inquire what consciousness of himself is properly expressed by the *I*, who affirms such unheard of things concerning himself. This question, under the influence of previous dogmatic ideas or wishes, has received various answers. Whoever examines candidly and attentively, and compares what our Lord says of Himself in the third person and in the first, cannot long remain in uncertainty. As the fourth Gospel begins with the divine nature of our Lord, while the first and third commence with his human birth, so it is with the words and discourses of Jesus in this Gospel. In the Synoptical writings we ascend to the revelation of his divine dignity; in John we set out with the assumption of this truth. The *I* who here speaks is neither on the one hand merely human, nor on the other is the Messianic consciousness of the Lord that of the Son of God conceived of aside from all relations to mankind: it is uniformly the expression of the feeling of the incarnate Son of God *as such*.

2. That our Lord, especially in the fourth Gospel, styles himself very often the Son, the Son of God, once even the only begotten Son (v. 16), is admitted by all. Of what nature is this relation which he has to the Father, according to his

as Abraham was "a man".
long which I had with thee before the foundation
of the world".

Richardson.

Επειδή ποτὲ τελείκαρε αὐτόν;

own declarations, will be presently investigated. Here it is enough to observe in passing, that in any case a superhuman relation, a personality supermundane in its origin, is indicated by the term. This is evident from the fact, not merely that the Lord in the Gospel of John applies this name to no one but Himself, but also that He thereby claims for himself a personal existence before his coming into the world, such as can be ascribed to no one else. See among other passages chap. 6, 62; 8, 58; 16, 28; 17, 5. 24. The arbitrariness which undertakes to expunge several of these passages as interpolated is quite as unjustifiable as the violence shown to their meaning in explaining them as teaching only an ideal (impersonal) pre-existence. If men will not believe our Lord's declarations in regard to his own consciousness, let them at least not mutilate them by making Him say something different from what, according to impartial exegetical and critical investigation, He actually did say. Moreover, the same consciousness lies at the basis of those words, in which He declares that he was born, came, or was sent for a definite purpose (chap. 10, 10; 18, 37). It may be also seriously doubted whether our Lord would ever have allowed himself to have been greeted by one of his disciples as his "Lord and his God" (20, 28) if He had not had the abiding consciousness of superhuman origin and dignity.

3. It is, however, far from true, that He who knew so much more than man, was, in his own view, man only in appearance. On the contrary, He calls himself "a man who speaks the truth" (8, 40), and repeatedly employs the term Son of Man (1, 52; 3, 14; 5, 27). He speaks of his coming into the world (18, 37); shows the most tender care for his mother (19, 26); makes express mention of his flesh and blood (6, 54); asks a question for information^{*} (11, 34); and declares that his soul ($\psiυχή$) is troubled. On the cross He complains of thirst (19, 28), and after his resurrection constrains Thomas to lay his hand in his side and note the marks of the nails (20, 27). The exegesis which, after such strong testimony, styles the Johannine Christ docetic (i. e. man only in appearance) because He also declares higher things of himself, assumes, what must first be proved, that it is impossible in itself to be more than man and at the same time truly man.

4. It is equally unquestionable that our Lord regarded himself, according to this Gospel, as perfectly pure and sinless. He views and represents himself, indeed, as subject to temptation (6, 15; 12, 27), but the prince of this world has nothing in Him (14, 30). Negatively, this consciousness is manifest from the question, "which of you convinceth me of sin?" (8, 46), which, if not the issue of pride or self-deception, must be the expression of the objective truth; and positively, from so many expressions in which He, who seeks not his own glory (7, 18), bears testimony to a morally normal relation to the Father, never for one moment disturbed or obscured (4, 34; 8, 29; 11, 9; 15, 9; 17, 4). Consequently he does not merely seek and find his place among the "artists of the ideal of humanity" (STRAUSS), but places himself without arrogance and yet unequivocally above all who lived before Him or who will live after Him (3, 6).

5. As true and spotless man, our Lord expressly affirms that he has appeared on earth in a distinct character as the Messiah of Israel and the Saviour of a sinful world. His relation to the world will be treated of presently. In regard to Israel, it is evident that Jesus in the fourth Gospel early represents himself as the Messiah, and as such accepts homage (see 1, 52; 3, 14; 4, 26 and other passages), and even makes salvation dependent upon the recognition or rejection of himself as such (8, 24). Far from correcting the multitude, when they understood the term, Son of Man, as meaning the Messiah (12, 34. 35), he obviously sanctions it; and although denying before Pilate that his kingdom is to be of this world, does not deny that He may be called a King. He repeatedly appeals to the testimony of the Scriptures concerning Him (13, 18; 15, 26), and, as the one, by way of distinction, Sent, presents himself on the last evening of his life before his Father as spotless (17, 3. 4). He feels and reveals himself, consequently, in a single word, as a historical person, of whom Moses wrote (5, 46), and who temporarily appears upon earth for the fulfillment of a distinct mission.

6. Yet, although as man He dwells in person on earth, He nevertheless knows himself to be in heaven (3, 13). He was there not merely before his birth; in virtue of his

We cannot think of a man as perfect unless he is more than we are. Such is the consciousness of the universality of sin in the race. - Müller.

higher nature He did, and does, remain there after it. What he speaks He has seen and heard Himself in the most intimate communion with the Father (8, 38; 12, 49. 50). He is not only conscious of possessing a pre-existent life, but He represents it with the modification rendered necessary by his appearance in a true and holy human nature. Coming forth from the Father, he returns shortly to his immediate communion with Him (16, 28); yet he ceases not, even during this intermediate period, to be in the Father, to hear and to learn of Him, and by Him to be loved. There is, thus, in his consciousness, a human and a divine factor, originally distinct, now blended together in an inseparable unity, in which the activity of the one does not prevent that of the other. The right of critical inquiry to pronounce such a consciousness to be *a priori* inconceivable is yet to be proved. That nothing like this is stated in the fourth Gospel is, to the Biblical theologian, a fixed result of exegetical investigation.

Compare in general VAN OOSTERZEE, "*Christology*"; GESS, "*The Doctrine of the Person of Christ*," Basle, 1866, S. 134 ff.; WEIZSÄCKER, "*On the Johannean testimony of Christ himself*" in the *Jahrbücher für deutsche Theol.*, 1857, 1862 (an exegetical argument against the hypostatical pre-existence); ASTIE, "*Explanation of the Gospel according to St. John*," Geneva, 1864; BEISCHLAG, "*Christology of the New Testament*," Berlin, 1866, S. 65–108. For the refutation of the rationalistic interpretation of the utterances of our Lord, excellent arguments are found in SCHOLTEN, "*The Gospel of John*," Leyden, 1864. In defence of the true humanity of our Lord, according to his own testimony, deserves to be consulted BONIFAS, "*On the humanity of Jesus Christ according to the Gospel of John*," in the *Theological Bulletin* of the *Revue Chrétienne*, 1864.

Questions for Consideration.—Is the investigation of the consciousness of the principal person in the fourth Gospel of the first importance?—The different phases of the modern criticism, reflected in its treatment of John 6, 62; 8, 58; 17, 5; and similar passages.—What peculiarity appears in the discourses of our Lord in the fourth Gospel concerning his Messianic dignity?—Is not the term, Son of God, here and there used by

Jesus in its pure theocratic sense (John 10, 33–38)?—Is John 17, 3 to be regarded as containing the words of Jesus himself?

§ 19.

The Son of God in relation to the Father.

As the Son of God our Lord represents himself to have always existed, and ever to remain the object of the highest love of the Father, sharing in his nature, majesty and work, and thus to have in the Father the ground and the aim of his life, revealing his name in the most perfect manner, in virtue of which He is entitled to a homage and glory such as cannot without blasphemy be given to any created being.

1. Although in the fourth Gospel the appellation, Son of God, is used in a few instances in a theocratic sense as synonymous with the word Messiah (1, 50 and elsewhere), yet our Lord generally uses it in the metaphysical sense, to indicate the relation of nature and being which exists between Him and the Father, in virtue of which He, in distinction from every other, is the only begotten of the Father (3, 16). The utterances of his consciousness of himself on this point are the more important, the more exalted and manifold they are. It is clear at the outset, that they indicate a relation which did not first begin at his human birth, but existed “before the foundation of the world” (17, 5. 24). Undoubtedly, in this passage, we seek in vain for our philosophical idea of eternity. But it is equally certain that all beginning of existence in and with time is here most expressly excluded (comp. Ps. 90, 2). The being of the Son is an existence from eternity. He never mentions a period, in which he was not, but was to be. And what He ever was and is, He remains, even during his life on earth. The actual existence of his humanity did not change the essential nature of his Sonship.

2. As Son our Lord declares himself to be the object of the highest love of the Father (5, 20), in consequence of which the latter, as in an eternal present, shows Him all that He does.

Kalbe When art the Son of God ?

You God we loved the world

Glorify me with thyself

You louedst me before the foundation
Even from everlasting

You the Father louedst

I shamed to know

I have the Father
than ever did me before
the Father are gone.

Father worked with me

by the Father

This love is unchangeable, like Himself, and is returned by the Son with the most intimate affection (14, 31; 17, 24). Though thus the Father is and remains distinct from the Son, both are essentially one, in consequence of a perfect vital communion; here is a unity of power, which again is not conceivable without unity of nature and essence (10, 30).* When the Jews, on the ground of expressions like this, accuse Him of making himself equal with God (5, 18), he does not deny it, but proceeds to further illustrations (vv. 19–23), by which He explains but does not weaken his previous declarations.

3. In consequence of this unity of nature and majesty, there is also between the Father and the Son a unity of work. This our Lord expressly affirms, in vindicating himself against the charge of breaking the Sabbath (5, 17).† The divine work of raising the dead and judging is distinctly committed by the Father to the Son (vv. 21–29). If all life proceeds from the Father (1 Sam. 2, 6; Deut. 32, 39), he yet awakes and presents it through the Son, both in the natural and the spiritual sense of the word. If God is judge (Ps. 75, 8), he yet, without the Son, judges no one and nothing. The divine attributes necessary to perform such a work are claimed by our Lord without any reservation. He has power over all flesh (17, 2), and exhibits in all his words a knowledge far above all human wisdom (12, 50 and elsewhere), and can even boldly say, "Father, I will" (17, 24).

4. Nevertheless, the will of the Son never acts, a single instant, without that of the Father. On the contrary He has in the Father the ground and the aim of his life. As Son he has received life from the Father, and lives through Him (5, 26; 6, 57). Because he is Son, it would be impossible to do any thing of Himself, i. e., out of communion with the Father (5, 19), but because He, as Son, partakes of the nature of the Father, He does, also, without exception what He sees the Father do. As Son he thus declares himself dependent upon

* Calvin remarks on this passage: *non disputat h. l. de unitate substantiae*; but he speaks too feebly, when he adds: *sed de consensu quem cum Patre habet*. That here a unity of *power* must be conceived of, and that from this the unity of *essence* results as a necessary conclusion, we have already observed in our "*Christology*," II, 76; comp. "*Life of Jesus*," II, 681.

† *Quae conclusio stare non potest, nisi aequalitas personarum Patris et Filii statuatur, ut recte Patres adversus Arianos hoc loco docuerunt.* BEZA.

the Father, calls Him, not only in his human, but in his divine-human nature, greater than Himself (14, 28), makes the seeking not of his own, but of his Father's glory the end of his striving (7, 8), while in return He expects of the Father that He will maintain the glory of the Son and will magnify Him (17, 1).

5. On earth the Son glorifies the Father by revealing his name more perfectly than was ever done before. For this He was sanctified (10, 35), i. e., set apart before his incarnation by the Father, and afterwards sealed by Him (6, 27), i. e., furnished with the unequivocal evidence of his approval. In what way He discharged this commission will appear presently. This is the place to consider the idea of God which pervades the discourses of the Johannine Christ. Pervades; for it is manifest at once that to the question, who God is, our Lord does not here give an express answer, any more than in the Synoptical Gospels. The name, Father, is never an actual description of the Divine essence, but of the relation in which God stands to Him and through Him to his disciples. And even the declaration, "God is a *Spirit*" (4, 24), sublime as it is, is only the clear, sententious expression of a truth, which under the old covenant had at least been felt and declared (Ex. 33, 18-23). Even the mention of God as (in distinction from idols) the only true God (17, 3), who has life in Himself (5, 26), is an echo of what was there taught, and the attributes of the Divine being, e. g., holiness, eternity and righteousness, which He here mentions by name (17, 11; 24, 25), are also elsewhere recognized. Yet He declares with manifest emphasis, when speaking of the completed work of his life (17, 6), that He has revealed to man the name of the *Father*, and this word gives to us an important hint. It indicates that in his estimation this name (the expression of the proper nature of God) was hidden, i. e., not absolutely unknown, but still not known in its full glory, but is now brought to light, because He has appeared, who could say without boasting: "he that hath seen me, hath seen the Father" (14, 9). The Son, therefore, reveals the Father not so much through the words which he speaks in common with other men of God, as rather through his person, the appearance of whom in the flesh is the answer to the peti-

Paraph

When the Father hath sanctified
you him hath God the Father sealed.

This is life eternal

I have manifested thy name unto them men

honored however the Son honor as they honor
other

and say God!

that baleth me

have not known the Father now and

ever

mine are thine

from above
that cometh from above is above all
the bread of God.

tion: "Show us the Father." As Son of God He is at the same time the highest revelation of God.

6. As the highest revelation of the Father, in whose nature, majesty and work He was a sharer from eternity, the Son of God lays claim to a homage and honor which can be given to no created being without idolatry (5, 23). The word employed is undoubtedly "to honor" (*τιμᾶν*), and not "to worship" (*προσκυνεῖν*), but the former, as the most general word, includes in it the latter as expressing the more special homage, which cannot possibly be refused to the Son, if He be truly honored as (*καθὼς*) the Father (comp. John 20, 28). For this reason, the requirement of faith in Him and in God is most intimately united (14, 1); he expressly declares that it is impossible to worship the Father and at the same time to reject the Son (John 15, 23; 16, 3); and, on the other hand, He receives with approbation the worship offered to Him by the man born blind (9, 38).

7. After what has been said, there is no doubt in regard to the question whether our Lord in the Gospel of John denies every essential difference between himself and the Godhead, with the exception of what is inseparable from the personal relation between the Father and the Son. He does not speak in figurative language on this point, as the Evangelist does (1, 18) when he describes the Son as "in the bosom of the Father," but literally and directly. He is in the Father and the Father in Him. All that are the Father's are therefore his (17, 10). He is from above (8, 24), an expression used by no one else, not even by John the Baptist of himself (3, 31); He, and He alone, hath seen the Father (6, 46). He has come down from heaven (6, 33, 38); which does not mean that He is of heavenly nature and so far of heavenly origin, but the reverse—of heavenly origin, and in consequence, of heavenly nature. In a word, although He never calls himself God, He will not be regarded as less than God, and the only difference between Him and the Being on whom He at the same time calls in prayer, is finally this: that the latter is the Father, and He the Son of his love—distinct from the Father, but yet of the same nature. It is in vain to contradict this result by bringing forward single passages which apparently give a weaker idea (e. g., John 10,

34–36; 17, 3. 21. 22). Such passages must not be isolated, but brought into connection with his other declarations. But even taken singly, they do not prove what is sometimes drawn from them. In 10, 34–36 in calling the attention of his hearers by an elevated accommodation, from their low point of view, to the fact that even theocratic persons of eminence sometimes receive the name of God, He does not affirm that He has styled himself the Son of God only in this figurative sense, but plainly rises from the lower to the higher. In John 17, 3 the Father is called the only true God, not to the exclusion of the Son from all right to this title (see vv. 5 and 10), but in distinction from the Son, because the latter here speaks in the distinct character of one sent by the Father. In declaring, however, that in the knowledge of Himself is eternal life, He must have felt himself more than a mere creature. Least of all, finally, does it follow from 17, 21. 22 that our Lord speaks of a merely moral and not of a metaphysical unity between Himself and the Father. The whole distinction does not pertain to this circle of ideas. He desires only that his disciples be as intimately united with each other as He is with the Father. This relation He regards as the model, of which he would have theirs to be a copy. "*Illa unitas est ex naturā, haec ex gratiā, igitur illi haec similis est, non aequalis,*" BENGEL. The empirical criticism which understands these declarations of the most sublime consciousness of Himself by Jesus in no weaker sense than that originally intended, but for this very reason regards them as absolutely unhistorical and incredible, stands always, in substance, on the low platform of the Jews (John 5, 18; 10, 33).

Comp. VAN OOSTERZEE, "Christology," II. 72 sqq.; REUSS, II. 360; SCHMID, I. 160 sqq.; FROMMANN, "Theology of John," S. 386 ff.; an article by VAN HERWERDEN in *Waarh. in L.* 1863.

Questions for Consideration.—Did the Jews misunderstand our Lord, or did they not, when they maintained that He made himself equal to God?—Does the Christology of Arianism find any support in the declarations of the Johannean Christ?—Do these expressions favor the subordination view?—What is the sense of John 8, 38?—And of chap. 17, 21–23?

§ 20.

The Son of God in relation to the World.

The name of the Father is revealed by the Son in a world, which through sin and its ruler stands under the power of darkness, but receives new light and life from God in Christ. Both by his incarnation and his entire work, but especially through his suffering and death, he communicates to it this light and life. But in order personally to enjoy this benefit, a faith of the heart is indispensable, the requirement of which rests upon reasonable grounds, but which from moral causes is by no means found in all.

1. The Son from all eternity stands in relation to the Father, but his relation to the world commenced at a definite period. In regard to this latter relation before his incarnation, our Lord makes no statement in the Gospel of John. But so much the more explicitly does he speak in regard to what, having once appeared in the world, he proposes and does. Before, however, we consider this work, it is necessary to become acquainted with the theatre on which it is performed.

2. In the frequent instances in which our Lord in John's Gospel speaks of "the world," the term is not always to be taken in the same sense. The idea expressed by it has both a physical and an ethical side. In the former sense it must be understood, for instance, when He says that He has come into the world and now, again, leaves it (16, 28); in the latter, when He testifies of his disciples that they are not, even as He is not, of the world (17, 14). In the first case, "world" is the same as "earth," *this* (mundane, visible) world, as it is often called by way of emphasis, as distinguished from the invisible and higher world,—in a word, the world of mankind (8, 12), and without regard to the relation of its inhabitants to God. An ethical side of the word may be observed, whenever in its connection, it plainly designates the mass of mankind alienated from God, not merely ungodly, but anti-godly. It is thus to be understood, for example, in John 3, 17; 14, 19; 15, 19. Since,

now, our Lord is conscious of standing not only as the heavenly one in distinction from every thing earthly, but also as the holy one as opposed to the impure, and calls by the name of flesh all that is born of flesh, it is no wonder that the term "world" is used in an unfavorable sense.

3. In this world, further, sin (*ἀμαρτία*) rules, and this sin is not infirmity merely, but a dreadful power, which subjects the world to itself and renders it worthy of eternal judgment (3, 17). The universality of sin, which is always assumed by our Lord whenever He speaks of his coming *to* and his indispensableness *for* the world, is moreover expressly placed in the foreground, in the discourse upon the new birth (3, 5-8). The birth from the flesh, which is common to all men, is not only insufficient to bring them into the kingdom of God, but makes them absolutely unfit for that kingdom, unless they are born again of the Spirit. Here likewise (as in Matt. 26, 41), the word, flesh, in its antithesis to Spirit, has not only a physical but also an ethical sense. This flesh is now, in man as he is by nature, the leading and controlling power. The judging after the flesh (8, 15) leads necessarily to error, and is the more fatal because those blinded by this power always think they see (9, 41). Sin, also, when it once controls a man, renders him its slave (8, 34), and this slave walks in darkness, which in the uniform language of the fourth Gospel is a symbol of the deepest misery (12, 35). The sinner fails of the true light, because the true life is wanting; he lives in a state of spiritual death, from which he must be waked and yet can only be, through the mighty word of the Son of God (5, 24). Sin, indeed, has different degrees (19, 11), but not one at which it can be pronounced excusable. It reaches its culmination in the crime of the rejection of Christ, in comparison with which all other guilt is almost nothing (15, 22-25), and which is nothing less than the dreadful manifestation of a blind hate against God (15, 23). No wonder that it is punished in the most terrible manner. If the Johannean Christ declines to recognize in particular calamities the punishment of particular sins (9, 3), he yet teaches in general as an unquestionable truth, that this sinful world already lies under sentence of condemnation, which, if not averted, will inevitably end in damnation (5, 24. 29).

4. Whence this dominion of sin and death in the world? Our Lord speaks of the Prince of this world (*ὁ ἀρχῶν τ. κόσμου*) as the enemy of God and his kingdom. To special demoniacal possession He does not here refer (miracles in connection with those thus affected do not come into view in the fourth Gospel), but the world apostate from God, appears in his view as the great possessed one, which is ruled by this monarch, and which He only can heal (John 12, 32; comp. Luke 10, 18). His life, and especially his sufferings, are one single struggle against this enemy, from which He comes forth in triumph. This power is ever laying snares even for his disciples (17, 15), but the hostile Jews, in particular, show by their deeds that they are kindred of the Devil (8, 44) who was a murderer from the beginning. Our Lord here refers obviously, not to the murder of the first brother (1 John 3, 12) but to the history of the fall (Gen. 3); and to the question, whence comes sin in the Wicked One, He simply answers, that he did not stand (*οὐχ ἔστηκεν*) in the truth, because there is no truth in him. His element is not this, but falsehood; accordingly he is a liar and a murderer from the beginning, that is, from the beginning of the history of sin in the race of man. Our Lord does not say that the Devil was created evil; nor even that he may be called a fallen angel, for the simple reason, that he is here speaking only of the origin of sin in man, and not at all in the world of spirits. To infer from this silence that He favors what is known as Dualism, that is, that he conceived of the Wicked One as an eternal, independent principle of evil, is to go beyond what the letter or spirit of this mysterious declaration warrants.

5. But although every one who serves sin, is also a servant of this kingdom of darkness, all men do not stand in exactly the same relation to it. On the contrary our Lord recognizes, aside from the relation in which they stand to Him, two different kinds of men,—those who see with the natural eye and are blind, and those who are blind and yet are desirous of salvation and would see (9, 39–41); those who do evil in virtue of their governing principle, and those who do the truth (3, 20, 21) and hear God's word, because they are of God (8, 45) and would do his will (7, 17) and have inwardly heard and learned of Him (6, 45). To those thus seeking light, the light needs only to be

revealed, in order to be immediately recognized and followed. To others, on the contrary, it is morally impossible to distinguish the truth, because in consequence of the dominion of the wicked principle the receptivity for it is wanting. They cannot believe (5, 40-44) and will not therefore come to Jesus; they do not belong to his sheep (10, 26). They do not love Christ, because, in the moral sense of the word, the Devil, not God, is their Father (8, 42).

6. The cause of this profound difference, lies, according to the teachings of our Lord, neither in God, for his aim is to save the world (3, 16. 17), to and for which he has sent his Son; nor in an insuperable necessity of nature; for He never favors an essentially dualistic philosophy, and it would be impossible for Him to threaten unbelief with a punishment so severe as He does, if it was merely fate and not guilt. How could He have said, for example (15, 24) "they have no cloak for their sin," if they were not personally responsible for it? It is thus in accordance with his spirit to ascribe to Him the conviction, which we have seen that He expresses in the Synoptical Gospels, that the not being willing is an act of freedom, the not being able a result of the misuse of freedom, and that on the contrary when faith exists in the heart, the glory of it must be ascribed to the drawing of the Father (6, 44). On the precise connection between grace and freedom He here speaks even less expressly than there; it is enough, that He distinguishes and unites the two factors.

7. In this world, thus blinded and distracted, Christ appears as the highest revelation of the Father. That He appears is the fruit of the love of God, who proposes to present light and life. The universality of the Divine plan of redemption is so emphatically declared by our Lord (John 3, 16. 17; 12, 32; 17, 21) that only a sophistical interpretation in the service of an arbitrary assumption can derive the contrary from his words. In obedience to the will of the Father, the Lord, the living bread, has come down from heaven, in order to give life to the world (6, 33. 38). That this will of the Father, however, is also His, is evident from this, that He is not merely sent, but came forth (16, 28), so that destination and work are for Him blended in a higher unity (10, 17. 18; 14, 31).

8. Christ becomes the light of the world particularly through his appearance and his work on earth. But he is such also through his word. He has appeared in order to bear witness to religious truth (*ἀληθεία* 18, 37), approves the calling Him master, by his disciples (13, 14) and sharply brings out in the form of a new commandment the chief requirement of his Gospel (13, 34). As in the Synoptical Gospels, so in John, he adheres as closely as possible to the Scriptures of the Old Testament, which in no case can be broken (10, 35; 13, 18; 15, 25; comp. 5, 39; 6, 45; 7, 38). Yet the truth, already there announced, is now first brought prominently forward, in its full light, before the world. It is his person, in which it concentrates itself, as it were, and reveals itself to the open eye (8, 12; 12, 35; 14, 6). And this revelation of the truth is one with the communication of the life. He calls himself the Life and the Resurrection (11, 25), not because He himself arose, but because he calls forth others from the grave (comp. 5, 25. 26)—“the personal power of both, the one who wakes and makes alive” (MEYER). Life he now gives in the spiritual sense (5, 25. 26), and once also to all the dead (vv. 28. 29) in the natural sense.

9. This life and resurrection, however, stand connected with judgment. Christ is come into the world for judgment (9, 39); his appearance and work bring about a separation, a crisis between man and man. The inner difference between the direction of their lives manifests itself in their relation to Him. Thus He is here in fact a judge, although he originally appeared as a Saviour (3, 17; 12, 47; comp. 5, 45; 8, 11).* His judgment consists in this, that the darkness is manifested as darkness (3, 18), and this judgment becomes constantly more manifest as his life on earth approaches its termination. In His death, particularly, is the prince of this world judged (12, 31. 32; 16, 11). And once at the end of the world the great, inner separation will be brought to light before all eyes (5, 27-29; 12, 48). From the nature of the case the Messianic judgment extends to all, but the believer does not come into judgment (3, 18; 5, 24), in the sense that he is here in the possession of

* On the genuineness of John 7, 53—8, 11, see an article by C. GRAF, in the *Vierteljahrsschrift für deutsche u. engl. Theol.* Zür., 1866.

eternal life, and free from the sentence of death and condemnation.

10. A work like that of Jesus must necessarily encounter opposition. It culminates in suffering and death, but even these, instead of working against the design of his coming, must on the contrary, according to his own explanation, further it; his death will be the overcoming of the world (16, 33). In the fourth Gospel also we find our Lord foretelling his suffering and death, first in a more indirect and figurative manner (2, 19; 3, 14; 4, 37), afterwards, more expressly and unequivocally (8, 40; 10, 17. 18). Here, too, we witness the natural distress (12, 27) with which He anticipates the approaching "hour," and at the same time his free choice, in obedience (14, 31) and love (15, 13) to drink the bitter cup. Here likewise, this suffering is represented as connected with the distinct counsel and will of the Father (10, 18; 19, 11) and as having the same ground, and the same glorious design and issue, as elsewhere. It is wholly undeserved on his part (5, 25), and is laid upon Him by the wickedness of men (8, 37-40; 15, 20) but has at the same time an efficacy to work out salvation for them. He calls his flesh, which he will give for the life of the world, heavenly bread (6, 51).* As the good Shepherd, He gives his life, in order to snatch them from inevitable destruction (10, 11-13). His being lifted up on the cross has a similar design with that of the brazen serpent in the wilderness (3, 14. 15). To this design the fruit corresponds, not merely to his disciples for whose sanctification he freely offered up himself to God as a sacrifice (17, 19), but also in a wider circle; to his kingdom,—the dead grain of wheat lives again in other stalks (12, 24); to the world,—it is judged and its prince cast out (8, 28; 12, 31); to Himself,—He is glorified through suffering (17, 1), for he rises from the dead, as he repeatedly predicts in express language in the Gospel of John 10, 17; 2, 19; comp. Matt. 27, 63). Thus his death becomes, in the fullest sense, not the limit, but the crown of his work.

11. The salvation brought by him, is however by no means obtained by all. In John also our Lord makes a participation

* The words *ἵνε ἔγω δώσω* we think must be retained. Comp. *Leven van Jesus* II, bl. 453.

in this salvation absolutely dependent upon faith in Him, which here likewise is called a coming *to* the Son, and at the same time a seeing Him with a spiritual eye (6, 35. 40). If the word faith (*πίστις*) as a substantive, does not occur in his discourses in John, the requirement of faith, and of that in which its essence consists, may yet be easily derived from them. And although the idea of holding a thing to be true is not here to be excluded (especially when *πιστεύειν* is construed with *δι* or with the accusative), yet the deepest essence of faith is confidence of the heart, which attaches itself most intimately to Him and receives Him (13, 20). He himself is the object of faith (3, 16 and elsewhere), and of such value is it in the sight of God that faith alone is fundamentally required as the work preëminently acceptable to Him (6, 29), and justly. Christ has credentials such as no one before or after Him has ever had.

12. The grounds, on which our Lord requires faith in Him, and rests his heavenly dignity are three-fold. They are borrowed from the past, the present and the future. In the past, the Father has borne witness of Him (5, 33-39), partly through the prophetic Scriptures, which render unbelief absolutely inexcusable, and partly through the sending of John, to whom the Jews themselves had resorted. As to the present, our Lord appeals partly to the testimony of his works, by which he refers neither exclusively nor mainly to his miracles, but in general to all the revelations of his divine glory, miracles included (5, 36; 10, 38; 14, 11), and partly to the inward testimony of the heart and conscience, which sees in his word the deepest wants satisfied (7, 17). In the future, He expected the justification of his cause from the evidence given for the truth of his words by their fulfillment (14, 29). His death on the cross was to serve to open the eyes of even his enemies (8, 28), and the Holy Spirit to plead triumphantly for his cause against the unbelieving world (16, 8-11).

13. Since there is, thus, sufficient ground for the faith required in Christ, unbelief is inexcusable and yet not inexplicable. Moral causes for this unbelief may be shown, which are overcome only by higher power (6, 44). The perverted state of the disposition darkens the eye of the understanding and alienates from the Gospel. For the truth is a matter not for the intel-

lect but for the life: he who will not do the truth, cannot see it (3, 21). So little does this perverse disposition admit of excuse that an appeal to Moses is entirely sufficient to expose its unreasonableness (5, 45–47). If He does not accuse them to the Father, it is not because He might not do so; hence the cause of this evil can never be found in Him, and on the other hand it is to be ascribed to Him alone that in many the strength of the evil principle is subdued, for they who belong to the Son have been given to Him of the Father (17, 2).

Comp. in general, VAN OOSTERZEE, “*Christology*,” II, bl. 89; also REUSS and SCHMID; and in regard to particular points, SCHMID, *Doctrina de Diabolo in libris Joh. proposita*, Jena, 1800; NACHENIUS, *de notione τοῖς ἔργοις et τῷ ἔργῳ, quoē Jesus sibi vindicat, tribuenda*, Amstel, 1841; RUTGERS, *de fundamento, quo Joh. auctore fidem sibi habendam niti voluerit Christus*, L. B. 1860; JONKER, “*The Gospel of John*,” Amst., 1867.

Questions for Consideration.—Do the declarations of our Lord in the fourth Gospel authorize the position that He endorses dualism in the sphere of morals?—Is John 8, 44 spoken of the devil only or of the father of the devil (HILGENFELD)?—Do the anthropological declarations of the Johannine Christ leave room for the ideas of free will and guilt?—How may John 3, 17 be reconciled with 12, 48?—Is there sufficient ground for regarding chap. 5, 28. 29 and the last words of chap. 6, 40. 54 and 12, 48 as genuine?—Did our Lord in chap. 3, 14. 15 (comp. 12, 32. 33) actually speak of his being lifted up on the cross?—Has John in chap. 2, 21 and 7, 39 correctly explained the words of the Master?

§ 21.

The Son of God in his relation to his Disciples.

They who are given by the Father to the Son, and in consequence of this come through the Son to the Father, are brought into a vital communion with the Son and through Him with one another, the peculiar character of which is known only in the way of spiritual experience, and the beneficent influence of which manifests itself in the whole direction of their

inner and outer life. Through the sending of the Holy Spirit after our Lord's departure from the earth, this communion is modified, but in no respect terminated.

1. On the one hand it is certain, according to the teachings of our Lord in John, that the Father draws to the Son (6, 44. 45); on the other that it is impossible without the Son to come to the Father (14, 6). These two ideas do not exclude but mutually supplement each other. The Divine drawing (*ελκισιν*), which is to be distinguished from the external calling (*καλεῖν*) in the Synoptical Gospels, is a psychological constraint (6, 45) but not in any degree a mechanical compulsion; so far from excluding man's own agency, it rather presupposes and requires it.

2. They who are thus brought to the Son and through Him to the Father, do not by any means stand alone, but are most intimately united with the Lord and with each other. Only once in the Gospel of John does Jesus speak of the kingdom of God (3, 3. 5; comp. 18, 36. 37), but yet the idea which is realized through this kingdom stands, on the last evening of his life, in its full glory, before his eyes (17, 21-23). Here, too, it is manifest that He will have a communion of all in whom the same spiritual life exists. In respect to the external forms, pertaining to the foundation and support of this communion, we here find still less than in the Synoptical Gospels. A birth from water and the Spirit is required (3, 5), an eating and drinking of his flesh and blood is represented as absolutely necessary (6, 53), but farther not the least mention of baptism and the Lord's Supper is made. The washing of feet (13, 14), moreover, is not prescribed as a sacrament, but serves only as a model and emblem. So much the stronger is the emphasis which our Lord lays upon the existence of the communion which unites Him with his disciples.

3. It is well known that in the fourth Gospel we have no proper parables like those which so frequently occur in the three first. In place of these, we here find a number of comparisons, so extended and amplified that they occasionally approach the form of parable (see *e. g.* 10, 11-16; 15, 1-6). As the parables relate to the kingdom of God, so all these

metaphors refer to the communion between Him and his disciples, and bring to view in various forms, what they would be without Him, what they may find in Him, and what for Him they must become. He is the Bread of life (6, 48), the Light of the world (8, 12), the good Shepherd (10, 11), the true Vine (15, 1). In respect to all these comparisons it must be observed, that they indicate not so much the value of our Lord's teachings, as of his entire personality, and this especially for his followers: next, that they exhibit salvation not only as indispensable but as priceless, and as something which can be satisfactorily known and properly appreciated only by experience; and finally, that they relate to a mutual communion, which, wholly gratuitous on his part (15, 16), can be preserved by them only through faithful perseverance in faith and love, and without which it will be necessarily broken (15, 6; comp. 17, 12).

4. This spiritual communion with the Lord is not attainable without the new birth (John 3, 5-8).^{*} Just as in the Synoptical Gospels He requires an entire change of mind, so here a being born of God, without which it is impossible to see the kingdom of God. The necessity of this birth lies in the absolute unfitness of the carnal man, i. e., man as he is by nature, for a spiritual kingdom of God. Its origin is as mysterious, but also as easy to be recognized, as the agency of the wind in the natural world, and its possibility is given in what God has done and does through Christ to give new life to mankind.

5. The communion with Christ which is thus produced manifests itself in rich and glorious fruits (15, 6). Whoever is his disciple, learns to understand the truth and becomes through it free from sin (8, 32-36). But he becomes at the same time the partaker of a life, which is different in every thing from that which he formerly led. It is a life rich in joy (15, 11; 16, 22), and at the same time in abundant fruit by which God is glorified (15, 8). The noblest of these fruits is mutual brotherly love, which in this form is the new commandment of Christianity, and the unchangeable sign of the disciples of the Lord (13, 34, 35), and is preëminently necessary in the midst of a world, which in virtue of its character cannot

* Except a man be born again he can
not see the Kingdom of God.
Kingdom of heaven not made elsewhere
in John's gospel.
and v. from above? again?
John uniformly uses it in the sense of
above Robinson Meyer Lücke Zittel
Again Gal. 4. 9. Vulgate, Luther
Moltke Olshausen Remond Goede
& Nicodemus understood it.
John's current expression I 3. 1
D 29. III. 9. IV. 7 V. 1. 4. 18. - 100 Job. 13
"born of God" See Harras.
See is here used in the Hebrew
sense. Ps. XXVII. 13. He expected
joy share in as of innocent
from v. 5 "enter into" 1185

but hate his genuine disciples (15, 9–16). Love stands, moreover, in the closest connection with their personal sanctification, which constitutes the end for which our Lord gave himself to death (17, 17–19), and which reveals itself preëminently in the faithful observance of his commandments (15, 14) and the careful imitation of the example of ministering love, which He himself bequeathed to his disciples before his departure (13, 13–17).

6. Such a moral elevation would be unattainable, if the communion with Christ were destroyed by his death. It is modified indeed by his departure from earth, but by no means ended. On the contrary he promises before his death the Holy Spirit (14, 16, 17) and repeats this promise in a symbolical manner, after his resurrection (20, 22). In regard to the nature of the Holy Spirit, our Lord expressly distinguishes Him both from Himself and from the Father (14, 16). He calls Him the Spirit of truth, of the Father (15, 26), the Paraclete, who remains with and in his disciples forever (14, 16). In this Spirit, He himself invisibly comes to his followers, although absent from them in body (14, 18).

7. The agency of the Holy Spirit is connected partly with his disciples, partly with the world, and partly with Himself (16, 7–15). The disciples are reminded through his influence of what was before spoken; led, in respect to present things, to the knowledge of all truth; and enlightened, so far as is necessary, in regard to the future of the kingdom of God. The world is assured by his mission of the sin of rejecting Christ, of the righteousness of his cause, and of the judgment executed upon its prince (16, 8–11). He himself is thereby glorified (vs. 14) and manifested in his exalted dignity. But since this mission and work of the Holy Spirit is impossible so long as He himself remains on earth, his departure is no loss, but rather a priceless gain to his disciples (14, 28; 16, 7).

8. This agency of the Holy Spirit takes the place indeed of the earthly ministry of the Lord, but by no means excludes his personal ministry in heaven. It has been sometimes incorrectly maintained, that according to the fourth Gospel the reign of Christ consists only in the reign of the Spirit of truth, so that we can properly speak of no farther agency or rule of

the Ascended One. But the Holy Spirit is sent only at the intercession of the Son (14, 16); He himself it is who will do what his disciples ask in his name (14, 14); He sends the Spirit from the Father (15, 26), and brings the sheep which belong to another fold (10, 16). Such expressions would not have the shadow of propriety, if He who uttered them was not fully conscious that He would ever live for his disciples and constantly act upon them; it cannot however be denied that this ministry is here rather presupposed than described at length. The same thought also lies at the foundation of the figurative representation of his going away to prepare a place for them (14, 2). In the Holy Spirit He himself comes and remains forever with his disciples, until He reveals himself in still higher glory at the end of the world.

Comp. REUSS, II. p. 415; SCHMID, II. S. 293 ff.; TISCHENDORF, *de Christo, pane vitae*, Joh. 6, 41–59, Leipz., 1839; VAN TEUTEM, “*The last night of the Lord*,” Rotterd., 1850; WÖRNER, “*The relation of the Spirit to the Son of God, exhibited from the Gospel of John*,” Stuttg., 1862.

Questions for Consideration.—What is the sense of John 6, 44?—Whence is it that in the fourth Gospel, no parables, properly so called, occur?—Does John 6, 41–59 shed any light upon the Lord’s Supper?—Is the washing of feet in John 13, 13, 14, prescribed by our Lord to his disciples as a permanent rite?—In what sense is the commandment in Chap. 13. 34 spoken of as new?—Survey and criticism of the principal explanations of the Lord’s farewell promise in respect to his coming and return.—Connection and difference of the work of the ascended Jesus and of the Paraclete, according to the Johannine Christ.—Is there any good reason to doubt that the conception of a mystical union of the glorified Jesus with his disciples proceeded from Him? What is the meaning of Chap. 16, 26?

§ 22.

The Son of God in his Future.

The eternal life, which is here a fruit of the personal, abiding communion with Christ, survives the death of his

disciples and passes after that event into everlasting blessedness. According to the Johannean Christ, likewise, we are to expect a resurrection of the dead, a general judgment and an irrevocable decision at the last day.

1. According to the steady representation of the fourth Gospel, the believer in Christ has already, in this world, eternal life. It consists in the right knowledge of God and Christ (17, 3) and in the satisfaction of all the wants of the soul which flows therefrom (6, 35). Expressions however are not wanting, which show that this eternal life is not enjoyed exclusively here below. In passages like John 4, 14; 6, 27; 12, 25, it is clear that our Lord thought also of the "beyond." Yet generally in this Gospel He comprehends under eternal life all that salvation, which is received at once by his disciples upon their coming into communion with Him, and which stands in direct opposition to being lost forever (10, 28).

2. This life is, from its very nature, absolutely indestructible. He who possesses it has an imperishable and blessed life even before his death and still more after it. Instead of being annihilated, it ripens into undisturbed blessedness beyond the grave. In the Johannean Christ also, there is no trace of a sleep of the soul till the morning of the resurrection. On the contrary, when Martha expects her dead brother to live again at the last day and not before, our Lord assures her, that the believer who dies, does not thereby cease to live (11, 25. 26). To the question in regard to the nature of the blessedness enjoyed by his disciples on the other side of the grave, He gives in reply significant hints. The higher life is guarded and secured even by the sacrifice, if necessary, of the natural life (12, 25). Whoever serves Him is honored of the Father, shall be where He is, and in union with all the redeemed shall behold his glory (12, 26; 17, 24). As a friend He hastens before to prepare a place for his disciples in the many mansions of his Father's house, and invisibly appears in the hour of death, to take them forever to himself (14, 1-3).

3. The continuance of the life, however, in which death is never seen (8, 51) is not the completion of blessedness. In the fourth Gospel, likewise, our Lord speaks of a resurrection and

a judgment at the last day ($\tauῇ ἐσχατῇ ἡμέρᾳ$, 5, 27-29; 6, 39. 40. 44. 54; 12, 48); a resurrection absolutely universal, a judgment which the Father has committed to Him and at which his own word will be the standard. These hints are so brief and sporadic that it is not easy, it must be admitted, to harmonize them completely with the declarations already considered. But this does not authorize us either to remove them from the Gospel as the interpolation of a later hand (SCHOLTEN), or, to weaken the obvious sense of the words and explain them as referring to a merely spiritual resurrection or a merely individual judgment; and all the less, since our Lord repeatedly promises in one and the same breath the having eternal life and the resurrection at the last day (6, 40. 54), so that in his estimation the one does not exclude the other, but on the contrary the second is the crown of the first. The question, how a resurrection of those who are already partakers of eternal life can be spoken of, since they are in fact spiritually raised, admits of no difficulty if we only distinguish between the spiritual reviving, and the resurrection of the dead body, which, according to the constant teaching of our Lord, will not take place till his final coming.

4. Although in John He certainly in general represents his coming as spiritual, yet once at least (21, 22) He speaks of it in a way, which renders it difficult to understand his final appearance in any other sense than that in which his return is constantly spoken of in the Synoptical Gospels—a proof that, even in the matter of eschatology, the discrepancy, so often alleged, between the declaration of the Synoptical and the Johannean Christ is not absolute, but relative. The vivid imagery of the former is sought for in vain in the fourth Gospel, but not the leading thought which governs all.

5. The Johannean Christ, also, teaches no restitution of all things in the sense which has been at a later period attached to this word. When he promises that, lifted up on the cross, he will draw all men to himself (12, 32), there is no ground for conceiving of such an irresistible force as finally to secure the necessary salvation of absolutely all. The prince of this world is judged (12, 31), which no more means to be annihilated than to be saved, but *cast out*, so that he is henceforth powerless to

destroy the harmony of the completed kingdom of God. The unbeliever dies in his sins (8, 24) and no further prospect of life is ever opened to him. Under one Shepherd all are to be gathered into one fold (10, 16), but only all of the sheep, who willingly hear his voice of love. The resurrection of life stands in irreconcilable opposition to that of damnation (5, 28. 29), and although no Hades or Gehenna is spoken of in the fourth Gospel, it is difficult to suppose that in the mind of the speaker or writer the miserable ones who will rise to condemnation are to be found anywhere but there.

Comp. REUSS II, p. 453 sqq.; SCHMID I, S. 321 ff.; MOLSTER, in the periodical, *Bijdr. tot bevord. van Bijb. uitlegk.*, Deel III, bl. 287 sqq. On John 5, 28. 29 and kindred passages, SCHOLTEN, *Jaarb. voor wetensch. Theologie*, Deel VIII, bl. 341 sqq.

Questions for Consideration:—The connection between eternal life and knowledge, the loss of life and the saving of life, temporal death and spiritual life.—The idea of *θάνατος* in the fourth Gospel.—Is there reason to conceive of the *κρίσις* here mentioned as exclusively taking place on this side the grave?—Connection and difference of the two ideas—eternal life, and resurrection at the last day.—Does the Johannean Christ teach us to expect a total annihilation, or an endless punishment of the obstinate sinner?

CHAPTER III.

HIGHER UNITY.

§ 23.

Difference and Agreement.

The difference between the declarations of the Synoptical and the Johannean Christ is throughout not of such a nature that the impartial investigator can regard either the one or the other series as only genuine and credible. On the contrary, after careful comparison, the higher agreement on almost every point is evident, and the relatively great difference not only admits of full explanation, but is even to be regarded in more than one respect as exceedingly important.

1. The distinction, in consequence of which the teachings of the Johannean Christ required a separate treatment (§ 17, 1), is entirely justified by the issue. It is evident at every turn that the language of our Lord in the fourth Gospel is wholly different from what he spoke in the three first. But it does not absolutely follow from this, that in John we are listening to an entirely different Christ from the one in the earlier Gospels. This would be the case only if we should find Him denying in the one record what he had affirmed in the other, or *vice versa*. But at every turn it is plain that here is no difference like that between yea and nay, but rather like that between more and less, and it is absolutely impossible to refute the sayings of the Synoptical Christ by appealing to those of the Christ in the Gospel of John, whenever at least both are properly considered in the light of history. The difference is reduced to its true proportions in the remark of GODET: "In respect to the religious side of the contrast, it is remarkable that the conscience of the Church has never been embarrassed, and that it is only the learned who have declared it to be in-

capable of solution. This fact proves in any case that for the believing and pious heart the Jesus of the Synoptical Gospels never has been and never will be any other than that of John. The difference, therefore, does not reach the depths of the religious and moral life."* The justness of this remark will appear, whenever we consider the form, and much more when we take into view the import of the words of our Lord in John, as compared with what we find in the Synoptical Gospels. In both respects the difference is great, but still it is merely relative and susceptible of a full explanation.

2. In regard to the form, the great similarity between the language of John himself and of Jesus as given by John (comp. § 17, 3) may be explained, partly by the strong spiritual affinity between the Master, and the pupil who had formed his style upon the language of his teacher; partly by the Apostolic freedom with which, under higher guidance, he penned the discourses of the Lord. The absence of parables in the fourth Gospel becomes less surprising, when we observe that we here meet the Lord for the most part not standing in opposition to the Galilean crowd, but to the Jews of Jerusalem, and further that the metaphors (*παροιμίαι*) here employed are so much extended that they now and then approach the form of the parable. Besides, the metaphors and parables are both taken from the natural world and from daily life, and the position that the Johannine Christ "borrowed absolutely nothing from the natural world" is, to say the least, entirely destitute of proof. Moreover, the pithy, pregnant and apparently paradoxical, which here frequently characterize his words, are by no means wanting also in the Synoptical Gospels. Misunderstanding of his utterances, which here also gives occasion to further explanation, is likewise met with in the three first Gospels (see, *e. g.*, Matt. 16, 6. 7; 19, 10. 11; comp. 22, 45). The greater uniformity in the discourses of our Lord in John results from the more rigid plan on which the Gospel is constructed, in consequence of which the writer was naturally led to a more limited selection from the rich material at hand (comp. 20, 31; 21, 25). In part, at least, these discourses are not less occasional and various than those in the other Gospels;

* See his *Examen des princip. Quest.*, etc., p. 48.

and that the Jewish (or, rather, Israelitish) character is by no means discarded by the exalted Speaker, we learn, partly from the letter (4, 22; 5, 45. 46; 7, 37. 38), and still more from the spirit and tendency of his never to be forgotten utterances.

3. In regard to the contents, it is absolutely without proof that the idea of God from which Jesus proceeds in the fourth Gospel is essentially different from that presented by Him in the Synoptical writings. In both He distinctly represents God to his disciples as His and their Father, and recognizes as children of God those only who morally exhibit his image and character (Matt. 5, 9; comp. John 8, 42). In both he represents this God, also, as having a fatherly compassion toward the sinner (John 3, 16; comp. Matt. 18, 10-14), and man, as unable to save himself, but yet ever capable of salvation through higher power. In both He promises and prepares this salvation in a kingdom of God, which although designed for all, comes first to Israel, and for which, in the midst of this nation especially, preparation is carefully made through the Old Testament dispensation. The relation, also, of that kingdom to the kingdom of darkness, and the character of the latter, are in both the same (Luke 10, 18; comp. John 12, 31); and, finally, our Lord always remains like himself in the exhibition which he makes of the way to become a member of his kingdom (comp., e. g., Matt. 5, 6; 7, 21; 11, 28; 18, 3 with John 6, 35; 7, 37; 13, 14, 17).

4. A comparison of what is testified by the Synoptical and Johannean Christ concerning his own person and work leads to the same conclusion. The former possesses, also, a superhuman character and dignity (§ 11, 5), while the latter calls and shows himself man in the full sense of the word (§ 18, 3). As such, according to both accounts, He manifests higher knowledge, but no unlimited omniscience (comp. Mark 11, 13 with John 11, 14); spotless purity, united, however, with human susceptibility to temptation (Matt. 16, 23; comp. John 6, 15; 12, 28); in a word, Divine majesty, but in the humble form of a servant (Luke 22, 27; comp. John 13, 14). Coming as a teacher (Matt. 23, 8; comp. John 18, 14), he preaches in Jerusalem and in Galilee one and the same Gospel, and appeals to the same credentials in support of his authority. Both here



and there we find him ascribing to his miracles a very essential and yet not supreme confirmation of his Divine mission, and condemning the unbelief which rejects him, as absolutely inexcusable (Matt. 11, 20–24; comp. John 7, 24). Not his own honor, but that of the Father (Mark 5, 19; comp. John 7, 18) and the salvation of all the lost (Luke 10, 19; comp. John 6, 37) is the chief end at which he aims. Living and teaching for this, for this also, according to the will and counsel of God (Matt. 26, 54; comp. John 10, 17. 18), He will suffer and die. His suffering and death is, on the one side, a lot to which, although not without deep feeling, He obediently submits (Matt. 26, 38; comp. John 12, 27. 28), and on the other, an act which, with the highest freedom, He performs (John 14, 31; comp. Matt. 26, 46). In regard to the causes, ends and results of this suffering and death, the Johannean Christ teaches in substance nothing but what the Synoptical Christ had already declared (§ 14, 7; comp. § 20, 6). The little, also, that he says in the fourth Gospel concerning his resurrection, cannot, without great violence, be explained otherwise than as referring to a bodily rising from the dead, and in that, as well as in the Synoptical Gospels, his abiding personal relation to his disciples, even after his departure from earth, is most explicitly promised (§ 11, 5; comp. § 21, 8).

5. The greatest difference appears undoubtedly in the sphere of eschatology. But even where the difference is at once manifest, the relative harmony in the background is not sought for in vain. In neither account is it denied that the pious live and are blessed immediately after death (Luke 16, 23; 20, 38; comp. John 11, 25); while in both, a bodily resurrection at the last day, is assumed or promised, even of those, who are already possessors, here, of the higher life (§ 16, 5; comp. 22, 3). On the mountain in Galilee (Matt. 7, 21–23; comp. 25, 31 sqq.) and at the feast in Jerusalem (John 5, 24–29) our Lord announces himself as the future Judge, exalted above every creature, but at the same time conscious of his absolute dependence upon the Father (Matt. 24, 36; comp. John 14, 28). According to both accounts, he promises the same future salvation (Luke 12, 37; comp. John 12, 26) to be gained by each of his disciples in the same way of self-denial and suffering (Matt. 16, 25;

comp. John 12, 25). In neither does he give to the unconverted sinner a prospect either of final annihilation or of the diminution or termination of the future punishment. His coming, in the one account, generally but not exclusively represented under physical imagery, in the other more spiritually, stands forth as the glorious consummation of all things.

6. There are undoubtedly particular leading thoughts in the teachings of our Lord found sometimes only in John and sometimes exclusively in the Synoptical Gospels. Could it be otherwise, when neither of the Evangelists aimed, in this respect, at systematic unity and still less at completeness? Yet the additions of John are merely the supplement and crown of what the other Evangelists had penned; and in respect to what he has omitted, it must never be forgotten that there was no need of repeating what he might presume to be sufficiently well known from their writings. Many a peculiarity of the teachings of our Lord in the Gospel of John is quite satisfactorily explained by its historical connection. When, for example, He calls the law of love "a new commandment" (John 13, 34), while elsewhere it is represented as old and well known (Matt. 22, 39), it is because our Lord in the first instance is speaking not of universal love to our neighbor, but of Christian brotherly love, which his disciples, in imitating his example, are ever to exercise. If Jesus speaks of prayer in his name only in John (16, 23), he does so only in his parting discourse on the last evening of his life, which is not recorded by the other Evangelists. If, on the other hand, the idea of the forgiveness of sins stands here almost entirely in the background (comp. however John 20, 23), the historical connection, in which our Lord speaks concerning it in the Synoptical Gospels, does not occur in John, although the exhibition of the love of God even towards the guilty and those deserving of punishment, is here made with certainly no less impressiveness. Our Lord unquestionably speaks at greater length in John than in the other Gospels, concerning the promise and the work of the Holy Spirit, but in both accounts he promises the Holy Spirit to his disciples, as well before as after his death (John 20, 22; comp. Luke 24, 49), and the help which they are encouraged to expect bears in both fundamentally the same character (John 14—16; comp.

Matt. 10, 19, 20). Thus at every turn is manifest anew the truth of the remark: "the profound discourses, which St. John reports, are the development of the energetic and concise words, which the three first Evangelists took by preference" (DE PRESSENSE). Or, in the language of another critic, whose convictions have forced him to abandon the Tübingen school to which he once belonged, "the record of the discourses of Jesus in the three first Gospels requires to be filled out by the discourses in John" (A. RITSCHL).

7. While the undeniable difference between the doctrine of the Synoptical and the Johannine Christ is neither absolute nor incapable of explanation, it is for more than one reason important. It is an undesigned, but incontestable proof of the unsearchable riches of Christ (Eph. 3, 8), which could be wholly exhausted by none of the Evangelists. It confirms moreover the credibility of the writers, who even if they were not unacquainted with each other's productions, worked each from his own point of view, with equal independence and accuracy. It places in our hands, finally, the key to the phenomenon, that from the simple doctrine of Jesus, with all its depth, such a rich variety of Apostolic doctrines could proceed. Because the teaching of our Lord was so many-sided, it was capable of being the starting point of more than one announcement, in which now one and then another side of the Gospel could be made prominent, and still the preacher not be untrue to the spirit or the aim of the Master. The ground before us is productive enough to bear various plants which reach different degrees of height, but obviously belong to the same class and bear similar fruits.

Comp. BORGER, *de constanti et aequabili J. C. indole*, H. C. 1816; VAN OOSTERZEE, "Christology" II. bl. 113–121, "Life of Jesus" I. bl. 147, and "The Gospel of John," bl. 57–112; DE PRESSENSE, *Jesus Christ, his time, etc.* pp. 291–306; DE ROUGEMONT, "Christ and his witnesses," Par. 1856, I. p. 137 sqq.; GODET, "Commentary" II. p. 750–770; BEISCHLAG, in the work already cited, S. 65 ff., where it is correctly observed: "All the principal topics of the discourses in John occur also in the Synoptical Gospels, only in scattered and partially lost traces. As certainly, however, as Christ must have exhibited

them with unspeakably more richness than they are given in the Synoptical Gospels, so certainly in this respect does the comparison of the Synoptical Gospels and John always in the end confirm anew the authenticity of the latter."

Questions for Consideration.—In what respects is the doctrine of the Synoptical Christ illustrated and confirmed by that of the Johannine?—In what consists the difference and the agreement between the *παραβολή* in the Synoptical Gospels and the *παροια* in John?—Is the appellation, *Son of man*, used by Jesus in both, in the same sense?—How is it to be accounted for, that our Lord in the fourth Gospel speaks so much earlier than in the three first, of his Messianic dignity, his death and his resurrection?—On what points is He silent in John, on which He speaks more or less fully in the Synoptical Gospels, and what inference may be drawn from this?—Criticism of the different views and explanations (LANGE, GODET) of the peculiarity of the utterances of Jesus which are found only in John.—Exhibition of the harmony of our Lord's declarations, reported by John and the Synoptical writers, in the history of the sufferings, death, and resurrection of Jesus.—Importance of the result gained, in the department of the Christian evidences.—The careful comparison of the didactic import of the Synoptical and Johannine Gospels steadily demanded from the Biblical Theologian of the present day, and a field in which many a weed is to be rooted out, but also much precious fruit to be gathered.

§ 24.

Result.

In their harmonious diversity the teachings of our Lord, as recorded by the four Evangelists, are on the one hand the explanation, extension and fulfillment of the word of God, spoken by Moses and the Prophets; on the other, the foundation and the point of departure of a series of Apostolic testimonies concerning the way of salvation, which in turn under various forms, contain, interpret and strengthen His.

1. At the close of this our second division, we naturally look back to the Old Testament foundations laid in the first. The impression made by the study of the teachings of our Lord, whether we listen to them in the Synoptical Gospels or in John, can hardly be better expressed than in a reverential Amen to the declaration in the Sermon on the Mount: "I am not come to destroy the law, or the prophets, but to fulfill" (Matt. 5, 17). If the contrast between the Old and the New Testament is undeniable, the connection between the words of our Lord and those of Moses is, if possible, still more striking. In the first place, we here receive an explanation of many a mysterious word in the Old Testament, the great significance of which is not to be denied by any one who regards the Lord in the light in which, according to all the Evangelists, he has so often presented himself. In the next place, we find the instructions of earlier times on the most important points of faith and practice, so far amplified and filled out, that to many questions there merely propounded, the most satisfactory answer is here given. And finally, we meet, as in the deeds and the experiences of Jesus, so also in his words, a fulfillment of the earlier promises and expectations, which does not possibly admit of explanation from a purely natural and accidental course of events. Thus the words of THE WORD, in some respects, never before heard, are in another sense merely a loud echo of the strongest prophetic utterances, and the Old Testament vindicates its honorable title of "a great prophecy—a type of Him, who was to come and has come" (DE WETTE).

2. Because the teachings of our Lord constitute a vital unity, they are characterized by anything rather than a dead uniformity. It might therefore be expected *a priori* that the words of the Apostles would be something more than a mechanical repetition of his testimony, and *a posteriori* it will appear that we have here before our eyes nothing less than a new (but not foreign) world of thought. "In the didactic discourses of Jesus, we have the pregnant germ and kernel, the root, the simple but firm foundation; in the Apostolic teaching, as found in the other New Testament writings, we have the buds and branches, the plants sprung from the germ; we have the completed building, which rests upon that simple but firm foundation. The

Apostolic doctrine is vital and energetic; the discourses of our Lord in the Gospel original, pregnant, clearly exhibit the stamp of their primitive form; the Apostolic doctrine is suited as much to its more fully developed relations, as the didactic discourses of our Lord corresponding to the relations of his personal life" (SCHMID). Our investigation from this point will be a steady proof of the truth of the above remark.

Comp. VAN OOSTERZEE, "*Christology*" I. 33, sqq. and II. bl. 130, sqq.; LUTTERBECK, II. S. 121 ff.; SCHMID, II. S. 7; BAUR, S. 122-126.

Questions for Consideration.—How far are the declarations of Jesus himself confirmed by the results of our investigation concerning his relation to the Old Testament?—Jesus as an expounder of the words of Moses and the Prophets.—The interpretation of the Scriptures by Jesus, and later hermeneutics.—What is there properly new in the Gospel of the kingdom in the Synoptical writers and in the testimony of the Johannean Christ concerning himself?—What in respect to the doctrine concerning faith?—What in that concerning morals and practice?—Does the teaching of Jesus stand in one and the same relation to that of all the Apostles and their associates?—Transition to the treatment of the Theology of the Apostles.



PART III.

THE THEOLOGY OF THE APOSTLES.

§ 25.

General Survey.

The study of the Theology of the Apostles extends, so far as we can speak of it, to the doctrinal system of all those men whose testimony concerning the Lord Jesus Christ is recorded in the New Testament, and is to us, on historical grounds, of inexpressible value. In the study of this testimony, likewise, we must not overlook either the undeniable diversity or the higher unity of the different witnesses, and in conducting the investigation we must observe a methodical order, and ascend from the simplest to the more composite and developed doctrines.

1. In the strict sense of the word the name of Apostles can be given only to the twelve, who were called by the Lord himself to the Apostolate (Luke 6, 13) and to whom, on the death of Judas, Matthias was added (Acts 1, 26). Yet along with these Paul also claims this title of honor (Gal. 1, 1), which is given, moreover, to the associates and friends of our Lord's first witnesses (Acts 14, 14; Gal. 1, 19) and once even to Jesus himself (Heb. 3, 1). We follow this example the more readily since the larger number of the Apostles properly so-called have left us nothing in writing. We investigate here, therefore, the doctrinal teachings of all the writers of the New Testament, and only of these. Those of a spirit akin to theirs, whose writings are not received into the sacred Canon, are not included therefore in the sphere of our inquiry.

2. The distinction between the Theology of Jesus Christ and that of the Apostles is the fruit of a better conception of the

inspiration of the sacred writers. On the theory of a mechanical inspiration, it was quite a matter of indifference, whether a passage of Scripture occurred in the Old or the New Testament or whether it proceeded from the Lord himself or from one of his witnesses: it was enough that it stood in the Bible. A more historical view of the Scriptures has prepared the way for a juster distinction, and one unquestionably in the spirit of our Lord of and his Apostles.

3. The question concerning the binding authority of the Apostolic testimony in regard to Christian faith and life belongs not to the region of historical but of systematic Theology. But even on the ground of the former, it is easy to see that the word of witnesses like these, who stood nearest of all to Christ, cannot be too closely studied (comp. John 19, 35; Acts 1, 21; 2 Pet. 1, 16). It may be admitted that some of the Apostles were not, by nature, highly endowed or extraordinary men. But the priority of their testimony, reflecting, as it does, the first impression made upon receptive minds, insures to them a position entirely peculiar; and certainly we do injustice to their writings, if we regard them as only partially successful attempts to express Christian truths as well as they could, but presently giving place to other and in part better statements and additions (REUSS). The stream is certainly purest close to the source and when the question is in respect to the witnesses of historical and religious facts, the illiterate man even, who has fairly received the first impression, takes precedence of the more cultivated, who subsequently philosophizes, with ability, perhaps, but—at the distance of centuries. Still the Apostolic testimony concerning Christ cannot be unconditionally placed on the same line with his own. There is here a difference similar to that between the entire Messianic and Apostolic period. Their words must be tested by that of the Master, not *vice versa*. But although to this degree below his, their teachings stand far above those of subsequent writers. What a difference between the Christian literature of even the second century and that of the first!

4. The source, from which the knowledge of the theology of the Apostles is drawn, is the Scripture of the New Testament. "What further we know from other reports can in any case be

introduced only subordinately" (MESSNER). In regard to the relation in which our investigation stands to the New Testament Introduction, we have already spoken (§ 1, 4). The Biblical theologian who defends the supra-naturalistic view is not called to consider doubts in respect to the trustworthiness of the New Testament records until they give evidence of a better origin than the partisanship of a narrow naturalistic criticism. On the other hand he must not hold back the light which the investigation of the didactic contents of the New Testament books may help to shed upon their genuineness.

5. The question, how far it is possible to regard the theology of the Apostles, drawn from these sources, as one whole, cannot be answered without some preliminary remarks. It is known that the doctrine of the Apostles is transmitted to us in a number of types of doctrine (*τύποι διδαχῆς*) but never in a strictly connected system. When we speak of theology, therefore, we mean only "the sum of single doctrinal statements united in a congruous and systematic whole" (FROMMANN). Such a theology may be constructed with the greater ease, the larger the number of statements in the writings of an Apostle which express his doctrinal views. No one would think, for example, of placing on the same level, in this respect, the writings of James or Jude with those of Paul. The unity, moreover, of the Apostolic doctrine is anything but mere uniformity, and it must be reckoned among the merits of the modern Supranaturalism that it has had an eye and heart for the rich variegation of thoughts found in the different New Testament writers. But still this variegation does not justify the position "that in fact there was very little unity of doctrinal belief among the Apostles" (PIERSON), as if they furnish us with various limbs but no body,—mere loose stones, too various in size and form for one building. Nothing, certainly, is easier than to set a number of isolated Apostolic declarations in apparent opposition to each other, and then to speak of the conflicting views of the New Testament writers.* But such an anatomical criticism which shows how to separate, but not how to combine, and in its exclusive attention to every particular tree, fails to take into

* As is done, for instance, by PIERSON, *Oorsprong der mod Rigting*, 1862, pp. 144, 145.

account the whole forest, has shown itself in numerous instances as weak as it is one-sided; and the motto, *divide et impera*, may more fitly be inscribed upon the banner of the opponents of Christianity than it can be over the school of the theology of faith. What might *a priori* be expected, admits of being exegetically and historically justified: there is among the Apostolic writers a diversity of gifts, but a unity of spirit; they differ in respect to their starting point, method and depth, but agree in their belief, principles and expectations; their coloring is different, but not the original light; they vary in tone, but the harmony is rather improved than injured thereby. The Jewish-Christian theology of one author does not stand in irreconcilable antagonism to that of another with a more Hellenistic coloring, and the progress of investigation continually shows harmony to exist even where it was once denied or perhaps wholly overlooked. The lines of Göthe are more true than he himself was aware of:—

“Vom Himmel sterbend Jesus bracht
Des Evangeliums ewige Schrift,
Den Jüngern las er sie Tag und Nacht;
Ein göttlich Wort, es wirkt und trifft.

Er stieg zurück, nahm's wieder mit,
Sie aber hatten's gut *gefühlt*,
Und Jeder schrieb so Schritt für Schritt,
Wie er's in seinem Sinn behielt.

Verschieden: Es hat nichts zu bedeuten.
Sie hatten nicht gleiche Fähigkeiten;
Doch damit können sich die Christen
Bis zu dem jüngsten Tage fristen.”

6. The main division of our subject has been already indicated (§ 3, 2) and must be justified by the entire progress of the investigation. In respect to its execution, what we have to do is neither to criticise nor to defend, but simply to give a correct objective exhibition of the doctrinal teachings of the Apostolic writers. This, however, must be done in the spirit of the writers themselves, and with careful attention to the peculiarity, leading thought and particular method of each. Instead, therefore, of placing the doctrinal teachings of the several writers in the same frame (e. g., Theology, Anthropology, Christology, Eschatology), the classification and analysis

of the ideas of Paul for instance must proceed quite differently from those of John and Peter. It is impossible to understand a witness for the truth, unless we distinctly recognize his point of view and fundamental conception. It is also important to notice, in respect to each particular doctrine, the genetic and psychological development of the thoughts of the writers, and thus also, so far as is necessary and possible, the chronological succession of his writings. Here, likewise, a sharp distinction between the dogmatic and ethical side of their teachings would be needless and injurious. Every doctrine, therefore, must first be considered in its several parts and as a whole, before we can promise ourselves the results we desire from the comparison of all.

7. In regard to the helps for this part of our inquiry and the spirit in which it should be prosecuted, we may refer to what has already been said (§ 2, 3; 3, 3). It will not be superfluous, however, to repeat the remark, that no one who studies the doctrine of the Apostles from a point of view in irreconcilable opposition to their own, can either understand or appreciate their testimony. The writings of the Apostles can be understood only in the light of the same Spirit, by whom they were originally inspired.

Comp. on the Theology of the Apostles in general, in addition to the works already mentioned (§ 2, 3), MATTHAEI, "*The Religious Faith of the Apostles of Jesus, in its Contents, Origin, and Value,*" 2 Bde. Gött., 1826; DE PRESSENSÉ, *History of the three first centuries of the Christian Church*: also, by the same author, "*The Critical School and the Apostles,*" Paris, 1866, (against Renan); and especially BONIFAS, "*Essay on the Unity of the Teachings of the Apostles,*" Paris, 1866. On the unity of the Apostolic teachings, SCHLEIERMACHER, "*Hermeneutics*" (Lücke's ed.), S. 82; SCHAFF, *History of the Ancient Church*, New York, I. pp. 81-84.

Questions for consideration.—Origin, meaning and various uses of the word, Apostle.—Meaning of Luke 10, 16, comp. John 20, 21.—What may be gathered from the literature of the post-Apostolic age in regard to the teaching of the Apostles?—Which Apostolic doctrinal system appears, even on a

preliminary view, to be the deepest, fullest and richest?—What is necessary in order to penetrate as deeply as possible into an Apostolic doctrinal system?—Character of the Apostolic teaching compared with the most ancient patristic literature.

CHAPTER I.

THE PETRINE THEOLOGY.

§ 26.

Preliminary Survey.

The priority of the treatment of the Petrine theology is justified both by the special place which this Apostle occupies in the history of the first century of Christianity and by the peculiar character of his doctrinal teaching itself. Itself drawn from the purest sources, it is best learned from the first general epistle of Peter, compared with the Acts of the Apostles, although one or two of the epistles of Paul furnish important hints in regard to it. The second epistle of Peter, in this inquiry, is neither to be silently passed by, nor to be placed unconditionally on a level with the first, but must be separately studied and compared. The entire doctrinal teachings of this Apostle contained in the New Testament, exhibit the spectacle of a harmonious development and the marks of a strongly expressed, but sanctified individuality.

1. It is not arbitrary to begin our inquiry with the Petrine Theology. In ascending (§ 25) from the most simple to the more composite and developed forms of doctrinal statement, we can in no case commence with Paul or John. Neither can we assign the first place to James (SCHMID), because his title to the name of Apostle, strictly so called, is more than doubtful, and his epistle bears an almost exclusively practical character.

Moreover Peter, as compared with James, much more strongly influenced the entire spirit of the Apostolic age. It was Peter who exerted an influence upon the earliest statement of the gospel, which is wholly unrecognized in the late romantic reconstruction of the history of the Apostles (RENAN). Even Paul subsequently built only upon the foundation laid by Cephas in the Jewish and Gentile world. If Rome has exalted him in a one-sided manner, it is ultra-Protestant injustice to overlook the special importance of his person and writings. In unison with Matthew, Mark, James and Jude he has furnished us with the purest expression of the original faith of the churches in Palestine.

2. The source from which the Apostolic writers drew their testimony in regard to the gospel was the same in all, but in each of them more or less modified. All were enlightened by the Holy Spirit, which led them into the sanctuary of truth, but all did not reach the same height of development and of spiritual life. Guided by this Spirit, Peter spoke distinctly as an eye-witness of the works and sufferings of the Lord (Acts 5, 32; 1 Pet. 5, 1). At the same time he quoted more than some others from the Old Testament, which, after the day of Pentecost, he evidently understood better than ever before. He also appeals to special revelation made to himself (Acts 10, 28; comp. 2 Pet. 1, 14). Above all, the ripe experience of his Christian life gives to his testimony a peculiar character and an indisputable value.

3. On a superficial view it might seem that, among the original documents from which our knowledge of the doctrinal teachings of Peter is to be drawn, the Acts of the Apostles must occupy the highest place. But even with the fullest recognition of the credibility of the latter, it is self-evident that a writing of the Apostle himself is more important for the end which we have in view than two or three of his discourses recorded by another after the lapse of years. On this ground we give the precedence among the sources from which we can learn his Theology, to the first epistle of Peter, since its genuineness is beyond all reasonable doubt, and since, moreover, it exhibits such an entirely subjective character.—By the side of this, however, we place the Acts of the Apostles, and follow this authority

with the greater confidence the more we observe, as we constantly do, that the Peter whom we here meet agrees in so many particulars with the author of the first epistle which bears his name. Compare especially Acts 2, 14–38; 3, 12–26; 4, 9–12; 5, 29–32; 10, 34–43; 11, 4–17; 12, 11; 15, 7–11. The Apostle Paul likewise has furnished important help towards a just knowledge of the direction and views of Peter. Not to speak of the similarity between several Pauline and Petrine propositions (exaggerated by the Tübingen school) we have only to think of 1 Cor. 1, 12; 9, 5; 15, 5 and of the statement in Gal. 2, 7–9 that Peter was an Apostle of the circumcision, one of the pillars of the Church, etc.

In respect to the second epistle, the modest assertion (LOMAN) "that no scholar can now be found who ventures to defend the genuineness of this epistle," is only an exposure of the peculiarity of a certain school which restricts the recognized "freedom of speech" to its own members. Various voices have been raised in the present century in vindication of its early contested genuineness. But even those who agree with these defenders are willing to admit that the difficulties brought forward in respect to this epistle are by no means imaginary. As the case now stands, it is neither advisable to pass it by in silence, nor without reservation, to place it on the same level with the first. If the former course betrays prejudice, the latter is unscientific; to exclude it would be premature, but to make a distinction is a duty. The difficulties in respect to this epistle, in their whole extent, must be left to the science of Introduction; the Theology of the New Testament has fulfilled its task whenever it has developed the theology of this epistle and compared it, in every point, with that of the first.

4. The Petrine Theology, as gathered from these different sources, exhibits the charming spectacle of a harmonious development. Even to the Apostles of the Lord and especially to our Apostle, life was constant progress. During a period of about thirty years the expression of the religious faith of Peter became constantly fuller, stronger and clearer. Never do we find him contradicting himself and needing to make a retraction, but everywhere making progress, which reminds us of the passage in Prov. 4, 18. 19. In Christology, for instance, from

Acts 2, 22 to 2 Pet. 3, 18—assuming the genuineness of the latter epistle—there is a glorious climax. The facts of the gospel, presented with emphasis in his earliest discourses, are also occasionally stated in a doctrinal form in all their force in his first epistle. Exhortations made by him in the beginning, we find him repeating towards the end, not in a feebler but in a stronger tone. Throughout, the literal fulfillment of the promise of the Lord, John 16, 13, is evident, while the comparison of the Apostle's testimony with itself at various periods in his life is, moreover, an incidental argument in favor of the credibility of his declarations.

5. No less manifest are the traces of a strongly expressed but sanctified individuality in the doctrinal teachings of this Apostle. In the Gospel History he stands, as is well known, prominently in the foreground, and has a mental physiognomy not easily to be confounded with that of any other. Peter is the impulsive disciple, the man of feeling, whose thinking is not in abstract forms, but who prefers to deal with the concrete, and uniformly lives "in the sphere of the immediate." Of such a man it is not to be expected that he will write much, argue at length, or exhibit all sides of the same idea. He will more easily move in a circle of historical than of speculative ideas, follow others without difficulty in the order and form of thought, and in some respects be inferior to more distinguished associates. We actually find all this to a certain degree in the discourses and epistles of Peter; even after his conversion, he is one of those "unlearned and ignorant men" (Acts 4, 13) by whom the form of the moral world has been changed. His testimony is exactly what we should expect from Simon Peter from what we know of his history. But this sharply-cut individuality is aglow with the fire of a zeal and a love which alone could enable him thus to testify.

6. We become somewhat further acquainted with this individuality through the important address, with which Peter, before the day of Pentecost, but yet initially moved by the Holy Spirit (John 20, 22) introduced the election of Matthias (Acts 1, 15-22). He at once exhibits the consciousness of his calling, in common with all the Apostles, to be a witness of the Lord Jesus, and especially of his resurrection (vs. 22). In this brief address he repeatedly appeals to the prophetic Scriptures

(vv. 16, 20), and thus shows also that he takes a purely Israelitish point of view. Finally, he is the man who, as early as possible, surveys and cares for the future (vs. 22), as if from the first he would vindicate his right to the honorable title of the Apostle of hope. As the principal thought of a symphony is intimated in its overture, so in these traits of the Apostle we learn in advance how he will exhibit himself in his subsequent speaking and writing. Simon Peter comes before us successively as an Apostle of Jesus Christ; as an Apostle of the circumcision; as the Apostle of hope.

Comp. on the personality of Peter and his Theology in general, an article by LANGE in HERZOG's *Real-Encyc.*; the commentaries of HUTHER (in Meyer), WIESINGER (in Olshausen), BESSER, FRONMÜLLER (in Lange), on the epistles of Peter; but especially WEISS, "*The Petrine Theology.*" Berl. 1855, and the literature there given, and also KOCH, *de Petri theologia, per diversos vite quam egit periodos, sensim explicata.* L. B. 1854.—On the first epistle more particularly, VAN TEUTEM, "*Survey of the first epistle of Peter.*" Leyden, 1861.—On the genuineness of the second, VAN OOSTERZEE, "*Christology of the New Testament,*" bl. 162–176, and WEISS, "*On the Petrine question*" in the *Stud. u. Krit.*, 1865 and 1866, who inclines strongly in its favor.

Questions for consideration.—The personality and character of Peter as they are known to us aside from his own words and writings.—The importance of his work in the doctrinal development of the Apostolic age.—Contents and value of later accounts concerning his doctrine (the Clementines).—The true idea of development in its application to the Apostolic theology.—How far can the personality of Peter be regarded as a source of his doctrine?—Is the proposal of Peter, Acts 1, 16–22, to be condemned, excused, or commended?

§ 27.

Peter, an Apostle of Jesus Christ.

As an Apostle of Jesus Christ, Peter, with increasing clearness, bears testimony in speech and by writing, to the unparalleled dignity and greatness of the Lord. The great facts of his

earthly and heavenly life he places emphatically in the foreground; even those which in the discourses and writings of the other Apostles are not at all or scarcely mentioned. The doctrinal statement and practical application of these facts he unites also to an increasing degree with their historical exhibition.

1. In the treatment of the Petrine theology it is most convenient to start from what Peter has in common with all the Apostles, and from this to proceed to what is peculiar to him. Like all the others he is a witness (*μάρτυς*) of Christ, although he is the only one who calls himself so (1 Pet. 5, 1), and it may be observed that the text of the testimony which he bears as such is to be found in his own words, Acts 4, 12. But the appearance of Christ, infinitely glorious and sublime, is not viewed by all of them from the same point. Of Peter it can very distinctly be said that he lays special emphasis upon its historical character. Without entering into deep abstract considerations in regard to the nature of the Lord, he exhibits His person at once in the light of history, and makes Him, so to speak, live on in his announcement.

2. Already on the day of Pentecost he commences with the exhibition of Jesus as the Nazarene living among his contemporaries, a man approved (proved) of God himself, by mighty works and miracles universally known (Acts 2, 22). He thus commences by placing him upon a level with the most eminent messengers of God, but only to exalt Him directly above them all as Him whom God has made both Lord and especially Christ (vs. 36). The great evidence of this position is found in his resurrection and in the outpouring of the Holy Spirit, while his death on the cross is by no means passed over in silence, but is charged upon the Jews as a crime. By reason of this his Messianic dignity, the historical fact of our Lord's descent from David has for Peter special significance (2, 33). As promised to the fathers, He is called God's holy one (2, 27), the prophet (3, 22), God's holy child Jesus (*παις*, 3, 13. 26; 4, 27); a name not synonymous indeed with the more usual term, Son (*υιός*) of God, which does not occur in Peter, but yet far above the title of servant (*δοῦλος*), which the Apostles are accustomed to give to

themselves, and borrowed from the prophetic representation of the perfect "servant of Jehovah."

Along with this theocratic dignity, Peter strongly exhibits the moral greatness and glory of the Lord. Christ is to him the Holy and Righteous One (Acts 3, 13. 14), of whose murder the whole nation is guilty. This is the impression made by the whole appearance of Christ upon the man, who once, with the confession of his own impurity, fell down at his feet (Luke 5, 8). Particularly in view of the sufferings of the Lord had he gazed with wonder upon his perfect sinlessness (1 Pet. 1, 19; 2, 22. 23), as manifested especially in his self-control and untiring gentleness. Hence, also, it was that he exhibits not merely this suffering, as do all the others, as atoning, but also very expressly as an example (2, 21).

Nothing, however, is farther from the thought of the Apostle than that the Lord was only the best and greatest of men. In the historical appearance of Christ he shows us the marks of superhuman greatness. On the day of Pentecost, even, it was declared (Acts 2, 33), with evident reference to the words of Jesus himself, that He had "received of the Father" the promise of the Holy Ghost, and although his relation to the Father was not for the moment more particularly explained, it was set prominently forth in the first sermon to the Gentiles, that God was with Him in an entirely special sense. Still more strongly does this higher Christological element come out in the first epistle. The trinitarian distinction in 1 Pet. 1, 2 would have been as inappropriate as the joyful announcement of God as the Father of our Lord Jesus Christ (vs. 3), if the Lord in the Apostle's view was a mere man clothed with Messianic glory. The mention, also, of the Spirit of Christ, as previously present in the prophets (1, 11), would at least sound strange, if Peter had only wished to remark that the Spirit which animated the prophets was the same with which Christ was afterwards filled. The expression assumes rather an existence and a work in earlier times, and this assumption is strengthened still further, when we hear that the Lamb of God, although foreordained before the foundation of the world, was manifest in these last times (1, 20), which would scarcely have any meaning, if He had not previously existed. If to this we add that several

Old Testament declarations in respect to God are transferred without limitation to Christ (comp. 2, 3 with Ps. 34, 9; 3, 15 with Is. 8, 13), and that according to the most simple explanation Jesus Christ in 4, 11 is the subject of a solemn doxology, it is clear that the testimony of Peter in regard to the super-human character of the Lord, although comparatively limited, is by no means ambiguous or unimportant.

3. Still it must be admitted that not so much the metaphysical as the historical side of the subject stands, with him, in the foreground, and if we now inquire on what fact the Apostle lays the chief emphasis, we must first of all speak of the Lord's resurrection. In all his addresses recorded by Luke, it is warmly maintained; what Peter desires every Apostle to be (Acts 1, 22), he is emphatically himself—a witness of the resurrection. To him the Lord is the Prince of life (3, 15), especially as the Risen One, and it is to him a perfectly absurd thought, that He did not rise (2, 24). He firmly declares this in the presence of the Jewish council (4, 10), and far from fearing the objection that the Risen One did not show himself to all the people, he even mentions this fact, but sets against it his own eating and drinking and that of his fellow-witnesses with Jesus after his resurrection. In the beginning of his first epistle (1, 1-3) he unites the mention of the blessing of regeneration directly with that of the resurrection: a fact which admits of a full explanation the instant we remember what the joyful news of the resurrection was to the fallen Peter himself (Luke 24, 34). As he himself was thereby born again to a new life, so hope now first became through the resurrection a living, powerful hope. The resurrection and glorification of Christ stands in immediate connection with faith and hope in God (1, 21), and even baptism exerts only through this resurrection a saving power upon its recipient (3, 21). Since thus a risen Christ is to Peter most emphatically the Christ, it will not surprise us that he describes Him once in strong oriental imagery as "the living stone" (2, 4).

4. The principal fact of this marvelous history is, however, not the only one to which our Apostle directs the attention of his hearers and readers. While declaring that God has raised up his perfect servant (3, 26), he does not fail to state—what is found in the writings of no other Apostle—that God anointed

Him with the Holy Ghost and with power (Acts 10, 38). He refers probably to what occurred at the baptism of the Master (comp. Is. 42, 1; 61, 1), and does not forget to mention repeatedly his miracles (Acts 2, 22; 10, 38), including the healing of those possessed, while he magnifies the entire public life of the Lord as a constant series of benevolent deeds (Acts 10, 38). He manifestly cannot keep silent as to what he has seen and heard (Acts 4, 20). Especially when speaking of the suffering and death of Jesus, it is manifest at every step that he was an eyewitness. While in the Acts of the Apostles, standing in the presence of enemies, he regards it as a terrible crime of the Jews (yet not without palliation, see Acts 3, 17; comp. Luke 23, 34), he exhibits it in his epistle, speaking to Christians, as a revelation of the greatness of Christ, and as the source of the most glorious benefits. He often speaks of the cross as the tree or wood (*τὸ δέλτον*, Acts 5, 30; 10, 39; 1 Pet. 2, 24, perhaps referring to Deut. 21, 13), but what took place there—and this was to Peter himself certainly the first ray of light in the darkness—occurred according to the determinate counsel and foreknowledge of God (Acts 2, 23). With this testimony in regard to the suffering of Christ (1 Pet. 5, 1), we have incidentally also particular features of the affecting history (Acts 3, 13. 14; 1 Pet. 2, 22. 23); the manner in which he mentions these too, clearly shows that he regarded this suffering in the light of the prophetic Scriptures, especially of Is. 53. Thus to him the offence of the cross ceased. Christ the righteous (comp. Is. 53, 11) had suffered for sins (1 Pet. 3, 18), and not only so, but in distinction from the sacrifices which must be often slain, had suffered once for all, and that not merely to give the most illustrious example, but thereby to take away sin (1 Pet. 2, 21-24). 'He suffered, hence, for (*διπλός*) the unrighteous; and although the expression in itself does not express the idea of substitution, it is plain that Peter thinks of a suffering (1 Pet. 3, 18; 2, 24) by which others are delivered from sufferings which they deserve, or, in other words, of a vicarious endurance of punishment (comp. Lam. 5, 7). In consequence of this suffering, the followers of Christ are healed—ransomed with this price of blood from their former vain conversation, with the distinct aim that they should die unto sin, and live unto righteousness. First redeemed from the guilt and

penalty of sin, they are now redeemed from its dominion (1 Pet. 2, 24).*

5. Having once suffered for sin, Christ is thenceforth in no relation to sins; he who has suffered in the flesh (1 Pet. 4, 1) frees himself from the relation to sin and the world. No wonder that He who is dead according to the flesh is thereby made alive after the Spirit (i. e. what pertains to the Spirit). Death breaks the bonds which held the higher life in shackles, and introduces Him to a perfectly unfettered and blessed activity. It is this active work of the departed Spirit of the Lord, to which Peter repeatedly bears witness (1 Pet. 3, 19-21; 4, 6; comp. Acts 2, 31). Our plan will not allow us to state or discuss the various opinions held in all ages in regard to these enigmatical declarations. Enough, that we reject as entirely arbitrary the view that a work of the Spirit of the Lord by the mouth of Noah is spoken of, and also the opinion (Baur) that the spirits here referred to are the fallen angels (2 Pet. 2, 4). The Apostle manifestly speaks of a work of the spirit of the Lord himself, between his being made alive after the Spirit and his ascension into heaven (1 Pet. 19 and 22), by which the gospel of reconciliation was announced to the dead and particularly to the unhappy dead, one generation of whom is expressly named. Whether or not this work was limited to that one generation; in what form He executed it; what was its result—to all these questions the Apostle gives no answer. His only aim, plainly, is to show that Christ, who died for sin, did not remain inactive even after death, and thus to set in a clearer light the broad extent of the salvation revealed in Him. He even mentions this mysterious fact, not as something concealed and only communicated to him by revelation, but in passing, as a matter known to his readers equally with the death and resurrection of the Lord. It may thus be called a peculiar constituent part of the Gospel of Peter.

6. The suffering and death of Christ, which terminated with this work of his separate spirit, prepares the way for a glory, which not less than the suffering which preceded, is the deserved

* 1 Pet. 4, 1 does not here come into view, since the words, *for us*, are not found in the best MSS. Neither does 1 Pet. 1, 2 directly, at least if it is true, what we assume with WEISS and others, that the blood of Christ, with which believers are sprinkled, is here distinctly conceived of as the *blood of the covenant*.

object of the interest of angels (1 Pet. 1, 12). In the mind of Peter, as with our Lord himself (Luke 24, 26), His suffering and glory are most intimately connected. The latter has been already manifested in the resurrection, which Peter expressly represents as having taken place on the third day (Acts 10, 40), and therefore as a fact relating to the body, clearly different from the glorification of the Lord in heaven (1 Pet. 3, 21. 22). Of this exaltation, wrought by the right hand of God (Acts 2, 33), our Apostle professes to have been a witness, no less than of the resurrection which preceded it (Acts 5, 31. 32); it must therefore, according to his account, be regarded as a visible occurrence. From what he states also of its glory and results (1 Pet. 3, 22), it is absolutely clear that he could not have had in mind only a spiritual dominion in a figurative sense. The glorified Christ, also, continues to be personally active in the promotion of the highest interests of his followers. He is and remains the shepherd and overseer of their souls (1 Pet. 2, 25); although invisible, he is still the object of their constant love and joy (1 Pet. 1, 8), through whom alone their spiritual sacrifices can be acceptable to God (1 Pet. 2, 5).

7. Even if we go no farther, it is perfectly clear that the Christology of Peter, if not very ample, is still silent on no side of the person and the work of the Lord, and hence displays just the characteristics which, even taking into account only his first brief epistle, might be expected from an individuality like his. His entire representation entitles him to the honorable title of a witness and Apostle of Jesus Christ, while it shows also that he was a disciple of the Baptist (John 1, 35-42). This last remark leads us to consider another characteristic of the Apostle.

Comp., in addition to the works mentioned in the preceding section, "The Servant of the Lord," by C. J. NITZSCH in the *Stud. u. Krit.*, 1828.—On 1 Pet. 3, 19-21; 4, 6, VAN OOSTERZEE, "Christology," II. 196-202; also MEYER'S *Comm.* A valuable history of the interpretation of this passage will be found in WEISS, "The Petrine Theology," S. 216-227, and an essay by HOLWERDA, in the *Nieuwe Jaarbb.* VI. [Also by Rev. Thomas H. Skinner, D.D., on "Christ preaching to the Spirits in Prison," in the *Bib. Repository*, 2d series, vol. ix; and John Brown, D.D., on 1 Pet. 3, 18-21, in the *Bib. Sacra*, IV. pp. 709-744.]

Questions for consideration.—What is the meaning of Acts 4, 12?—Explanation of the fact, that in the first discourses of Peter more prominence is given to the resurrection than to the death of our Lord.—The Petrine representation of the appearance of Christ in the spirit-world compared with that in the Gospel of Nicodemus.—Supposed source and permanent value of this account.—What peculiar significance is attached in 1 Pet. 1, 21; 3, 21, to the resurrection of the Lord?—Does Peter also give intimations respecting the kind of relation between the glorified Lord and his followers?

§ 28.

Peter, the Apostle of the Circumcision.

Although Peter, as an Apostle of Jesus Christ, announces the salvation in Him as absolutely indispensable and entirely open to all, yet both the contents and the form of his teaching justly entitle him to the name of Apostle of the Circumcision (Gal. 2, 7), which must not, however, be taken in a one-sided particularistic sense.

1. That the salvation in Christ is for all indispensable, is made prominent and emphatic by Peter (Acts 4, 12). The *name* of Christ, so warmly mentioned especially in his first discourses (Acts 2, 38; 3, 6. 16; 4, 10. 12; comp. Luke 24, 47), is with him in the fullest sense the banner of salvation. A contrary view has erroneously been supposed to be given in the friendly words (Acts 10, 34. 35) addressed by him to Cornelius. He by no means affirms in those words that men who fear God are without distinction acceptable (*δειτός*) to God and saved without Christ, but only that they are to be received into the kingdom of God and thus to be saved. Were it otherwise, why preaching and baptism for the whole heathen household? “Not indifferentism in regard to religions, but indifference, (impartially) in regard to the acceptance of nations is here affirmed” (BENGEL).

2. This absolute indispensableness is the logical result of the universality of sin. In itself the doctrine of sin is but little developed in Peter. Of its origin he does not speak expressly. While Paul ascends to its source, Peter points to the turbid

stream. The sin of the Jewish people culminates before his sight in the rejection of the Messiah (Acts 2, 36). That of the heathen is the fruit of ignorance, which blinded them in their condition before the coming of Christ (1 Pet. 1, 14). While the carnal desires are in themselves sinful (4, 2), their manifestation in many a perverse form is especially in diametrical opposition to the will of God, and leads him who professes the gospel back to his former heathen position (4, 3-4). Even the Christian is still in constant danger of sinning (5, 8), and will not be saved without great difficulty (4, 18). In accordance with all this, there is both for Jews and Gentiles but one way of salvation—the grace of the Lord Jesus Christ and without the burdensome yoke of the works of the law (Acts 15, 10. 11).

3. What is necessary for all, all may obtain. On the day of Pentecost he proclaims the salvation in Christ as provided for all men. Grace is preached to the greatest sinners among the Jews, and allusion is not obscurely made to the calling of the Gentiles (Acts 2, 39). If the thought of Peter at first was that the latter must be brought over the bridge of Judaism to the kingdom of God, after the revelation recorded in Acts 10 we see in his conception this limitation falling away. He even lays manifest emphasis upon the fact that God has broken down the wall of separation, by bestowing the Holy Spirit upon Jews and Gentiles alike, and purifying the hearts of both through faith. There is thus no ground for charging Peter with a narrow particularism, which drove him to see in the Jews, if not exclusively yet chiefly, the heirs of the kingdom of God. The remarkable declaration, Acts 3, 26, that God had sent his son Jesus first to the Jews (comp. John 4, 22), is a proof to the contrary.

4. The conditions, also, of participation in the salvation in Christ, are according to Peter extremely simple. In his discourse to the unbelieving Jews, we hear him, entirely in the spirit of the Baptist and of the Messiah, repeatedly exhort to repentance (Acts 2, 38; 3, 19). In this conversion is included faith, which in his preaching to Cornelius he presents as the chief requirement (Acts 10, 47), and which manifests itself by the willing submission to the rite of baptism, with which the reception of the forgiveness of sins and the gift of the Holy Spirit is connected (Acts 2, 38)—still not in such a way as if

the water in baptism had in itself a supernatural efficacy. Only to *that* baptism is value ascribed, which is united with the promise to keep a good conscience before God (1 Pet. 3, 21). Such a baptism saves, as the water of the flood saved the family of Noah in the ark, and those who submit to it begin even here to be partakers of the salvation (*σωτηρία*) in Christ. No one because of his earlier state, has any preëminence above another, for Christ is Lord of all (Acts 10, 36), and the Holy Spirit raises all who believe to the same freedom and equality (15, 8, 9).

5. Yet, purely Christian as all this is, the form in which the Apostle clothes these thoughts and still more their contents, present him to us as the Apostle of the Circumcision. Both in the book of Acts and in the Epistles, we see in him a man wholly penetrated with the spirit of the Old Testament and preferring to use its language. No part of the New Testament contains more citations from the Old Testament, or more references to it, than the first epistle of Peter. In the discourse on the day of Pentecost we hear him maintaining the resurrection and ascension of the Lord by appealing to the 16th and the 110th Psalm. In Acts 3, he exhibits him as the "Prophet," and in Acts 4, as the "stone" referred to in the Psalms. He summons all the prophets from Samuel onwards (Acts 3, 24) as witnesses; the whole of Christianity is to him the fulfillment of prophecy. It was revealed to the prophets that the things which they announced were not for themselves but for believers in Christ (1 Pet. 1, 12), and the Apostle who attests this has himself sat at their feet. With their own words, although not always mentioning them by name, he affirms and defends his position (see, e. g. 1 Pet. 1, 24, 25 comp. with Is. 40, 6-8; 2, 3 comp. with Ps. 34, 9; 3, 10-12 comp. with Ps. 34, 13-17; 4, 18 comp. with Prov. 11, 31; 5, 7 comp. with Ps. 55, 23). The chief requirement of the law (1, 16) and the promise of salvation in prophecy (2, 6) are expressly quoted, and prominent persons in the history of the Old Testament, Noah, for instance, with his household, Sarah in relation to Abraham, and even the holy women of antiquity in general are exhibited as examples to believers (3, 5, 6, 20, 21). They who walk according to these examples, are distinguished with Old Testament titles of honor elsewhere applied to Israel. They are styled "elect" (1, 2), "a

royal priesthood" (2, 9), and constitute together "the house of God" (4, 17). The word church or congregation (*ἐκκλησία*) does not here occur; but we find the terms "people of God" (2, 9, 10), and "flock of the Lord" (5, 2, 3), which are so often applied to Israel in the Prophets and Psalms, and invested, undoubtedly, in the mind of Peter with a special dignity (comp. John 21, 15-17). The Old Testament idea of election (comp. Deut. 7, 6) constantly appears in his discourses and epistles. So firmly, indeed, does our Apostle regard every thing from a teleological point of view, that he reverently recognizes the fulfillment of God's counsel, when the disobedient stumble at the word of his grace (2, 8).

6. In the doctrine concerning God, also, from which Peter sets out, the key-note is that of the Old Testament. It is unquestionably the privilege of Christians that they are entitled to call on God as their Father (1, 17)—it seems as if at this point the beginning of the Lord's prayer passed through his mind—but the Father passes sentence also as Judge, without respect of persons. He is the faithful Creator (4, 19), and next to this attribute of faithfulness, so much extolled at all times by the prophets of Israel, his power, holiness, omniscience and righteousness are especially made prominent. The Christ, the Son of God, is also here viewed less from the metaphysical than from the theocratic side, and if Peter is the only Apostle who calls him a *lamb* (*ἀμνός*), this too is borrowed from Isaiah (53, 7). The Holy Spirit, finally, is undoubtedly mentioned by Peter (Acts 5, 3, 4), but, as in the Old Testament, the doctrine of the Spirit is here but comparatively little developed.

7. The view of the Christian life, predominant in the utterances of our Apostle, exhibits essentially the same character. The fear of God, accompanied by works of righteousness, is that on which he especially insists (2, 17; comp. Acts 10, 35). The name of children (1, 14) and even of little children (2, 2) is given indeed to the redeemed—Islael also was addressed under the old dispensation by the same tender appellation—but still they ever are and remain servants of God (*δοῦλοι*, 2, 16), and are called to walk in fear (1, 17). Believing and obeying are with Peter correlative terms (1, 2; 2, 7), and not filial love so much as filial awe is the key-note of the spiritual life here described.

Although the yoke of the law is broken (Acts 15, 10), its requirements still remain the rule for the life and conduct of the disciples of the Lord (1 Pet. 3, 8-15). Thus serving God together, they discharge the duty which under the old dispensation was assigned to a particular tribe. It may be affirmed that the doctrine of the universal priesthood of believers (2, 4-9) is preëminently Petrine. In none of the other epistles, at least, and only in the Apocalypse, 1, 5. 6; 5, 8-10, is it so emphatically declared. But even this idea is essentially of Old Testament origin, and not less the description of Christians as strangers and pilgrims (2, 11; comp. Ps. 119, 19 and other passages). Peculiarities like these are the more worthy of notice, if it is true that the first readers of this epistle of Peter were principally Jews, though by no means exclusively so, as is plain from the form of address in 1, 14; 2, 10; 4, 3. 4. Even those who had previously been in the darkness of heathenism are here addressed as fully sharing in the blessing of Israel, and now also called with them to the realization of the ideal of the ancient theocracy.

8. What has been observed concerning the Old Testament coloring of the Petrine Theology defines its character, but does not diminish its importance. Both propositions are true, viz: the New Testament is the fulfilling, and the opposite, of the Old Testament. Paul emphasizes the latter, Peter the former. It was just by reason of this peculiarity that he was the better fitted to bring the Gospel to Israel, and as Israel itself was a people of expectation in the fullest sense of the word, so its first Apostle was also the Apostle of hope.

Comp. WEISS, *l. c.* S. 98-197 and the literature there cited; to which may be added VAN TEUTEM, bl. 31 sqq., FRONMÜLLER, "*The Petrine Theology*," § 4 of the introduction.

Questions for consideration.—What is the meaning of Acts 2, 40b?—In what relation does Peter represent himself and his fellow believers as standing to the old dispensation, Acts 15, 7-11?—How may this be reconciled with Gal. 2, 11-13?—What does Peter teach concerning baptism?—What concerning the calling of the Gentiles?—What place does the idea of predestination occupy in the theology of Peter?—What accord-

ance and what difference is to be observed between the way in which the Old Testament is employed by him and by our Lord?

§ 29.

Peter, the Apostle of Hope.

Both the discourses and the first epistle of Peter exhibit him to us as especially the Apostle of hope, in the sense that the expectation of the coming of the Lord governs his whole representation of Christian truth, and not less his whole exhibition of the Christian life. As this peculiarity of his may be fully explained by his individuality, it gives us also the key to the explanation of his course of thought and the measure for estimating the value of his theology.

1. The name, Apostle of hope, refers by no means to a characteristic which belongs exclusively to Peter, but only to a peculiarity which appears in his theology more strongly than in that of others. In none of the Apostles do we find the mention and praise of Christian hope (*ελπίς*) wanting, but the Petrine theology is especially characterized by it. Christian hope constitutes not merely the end, but the center of all his teachings. The Gospel, which from one side is the brightest fulfillment, is in his view from the other the most glorious promise. He speaks of it constantly, and is ever returning to it with warm affection. Whether we fix our attention upon his discourses or upon his first epistle, it is always the expectation of the future which imparts glow and life to his whole presentation.

2. In the very beginning of his discourse on the day of Pentecost, Peter points out, in the light of the prophecy of Joel, not merely what is now imparted, but also what is to be expected in the future (Acts 2, 16–21); and although his discourse is addressed exclusively to the house of Israel, he cannot omit to direct his eye towards all “that are afar off” (Acts 2, 39). In his next discourse he insists upon conversion (3, 19–21), that thus the times of refreshing may come, though the coming again of Christ, who has now indeed temporarily

ascended to heaven, but is ready to establish his kingdom in Israel and to restore all things. The address also to Cornelius hastens, as it were, to announce Christ as the ordained judge of the quick and the dead (10, 42), and even in the brief address at the Apostolic Council in Jerusalem, the expectation is evident of a salvation in part still future (15, 11).

3. Still more marked is this peculiarity in the first epistle of Peter. He begins with a doxology (1, 3), which reminds us at once of that in Paul's epistle to the Ephesians. But while the latter (Eph. 1, 3) emphasizes in general the spiritual blessings in Christ, Peter renders thanks above all for the blessing of being begotten again to a living hope, through the resurrection of the Lord. No special reason for the mention of this particular blessing can be assigned, except that it lies very near to his heart. The object of hope, the heavenly inheritance, is set forth in a series of elevated expressions, kindred to each other, and yet expressing different ideas. It is "incorruptible," because it belongs to the sphere of eternal things; "undefiled," as not subject to defilement through sin; it "passeth not away," is not only enduring, but ever equally glorious. This eternal, holy and glorious inheritance is perfectly secured to believers; it is reserved for them, and they are kept unto the salvation which is already about to be revealed (vs. 5). The present suffering (vs. 6) will be brief (comp. John 16, 16), and will increase their blessedness (vs. 7). Their joy in believing is even now full of glory (vs. 8); it is present where its object is, and whence they look for the end of their faith, the salvation of their souls (vs. 9). The Christian life is, therefore, a perfect hoping for grace (1, 13). That not only their faith, but also their hope might be in God, Christ rose and was glorified (1, 21). With the single remark that they hoped in God (3, 5) is the character of the pious women in the Old Testament described. Accordingly it is of the hope that is in them, that believers must always be ready to give a reason (3, 15). The time which we live in the flesh is short, and Christ is soon to pronounce judgment (4, 3-7). The final judgment upon the Church has already begun (4, 17), and therefore that upon the world will not be expected in vain. So far as the Apostle himself is concerned, there is to him

nothing more desirable, next to being called a witness of the sufferings of Christ, than to be styled a partaker of the coming glory (5, 1). The exhibition of the future reward constitutes the ground of his strongest exhortation (vs. 4), and the Christian call to eternal glory, after brief suffering, is the theme of his doxology (vs. 10). All this is, without doubt, entirely in the spirit of the Lord (comp. Luke 24, 26); but it is also the expression and fruit of the felt personal need of the light of the future to shine upon the darkness of the present. The expectation of this glory is, as it were, the axis around which all the teachings of the Apostle revolve. There is not an intimation that he anticipates a protracted struggle for the members of the Christian Church; their Head is already on the point of coming. The condition of believers after death, the resurrection of the righteous, the endless retribution of the wicked,—these are not at all or scarcely touched. Above all this, the Apostle directs them to look to the glorious end, the personal coming of the Lord.

4. In proof of the correctness of the above description, we give an analysis of the first epistle of Peter, in accordance with the point of view just taken. First he speaks in exalted language of the glory of hope (1, 3–12) and that in regard to its firm basis (vs. 3–5), its joyfulness (vs. 6–9), and its exalted nature (vs. 10–12). Next he rapidly proceeds, in the most earnest manner, to commend and strengthen the life of hope. A general exhortation to hope fully for grace (vs. 13) may be regarded as the fertile text, the result of all that precedes, and at the same time the theme of all the exhortations and consolations which now follow. They are (*a*) partly of a more general kind (1, 14–2, 10), so far as they call believers without distinction to personal holiness (1, 14–21), mutual love (1, 22–2, 3), and the common glorifying of God and the Saviour (2, 4–10). Partly also (*b*) they have a more definite bearing (2, 11–5, 5) so far as they relate either to believers in the world and in society (2, 11–4, 6) whether as subjects, servants, married persons, or members of the suffering and struggling Church as a whole, or to the mutual relations of believers (4, 7–5, 5) as called to live for one another (4, 7–11), to suffer together (vs. 12–16), and to be subject to each other (5, 1–5). In conclusion (*c*), all is once more summed up

in the general exhortation to be humble towards God (5, 6, 7), watchful of themselves (vs. 8), sympathizing to those about them (vs. 9), and hopeful of the future (vs. 10, 11). But among all these exhortations there is scarcely one which does not, either directly or indirectly, stand connected with the first and general one (1, 13): "hope fully for the grace that is brought unto you in the revelation of Jesus Christ."

5. The element of hope in the Petrine Theology is equally explicable and undeniable. It springs from the individuality of the Apostle, whose first epistle may be styled "a portrait in letters." Even as an Apostle of Jesus Christ (§ 27) Peter is an Apostle of hope; his expectation is founded upon the words of the Master himself (Matt. 19, 28–30). As the Apostle also of the circumcision (§ 28) he must be the same; the predictions of the prophets were only partially fulfilled in the first and humble coming of Christ. "Peter is a man formed in the school of the Old Testament, but who has learned the new things in all their richness and in all their grandeur" (BONIFAS). But he is, above all, the Apostle of hope, because he is Simon Peter, and not John or Thomas; the impulsive, sanguine man, in whom the earlier search and striving for a better future, is tempered, but not destroyed. "*Gratia non tollit, sed sanat naturam.*" The more the new man now and then still felt the influence of the old (Gal. 2, 11), so much the more earnestly must he have longed after salvation.

6. The value of the Petrine Theology is not lessened by the observation, that the hope of the Apostle has not been fulfilled in the form in which it is here cherished and experienced. The day of our Lord's coming, not definitely made known by Him, was and remained a matter of individual expectation, in respect to which only the time itself could shed the true light. If Peter shared in the views of the entire apostolic age on this point, still the great event itself, expected by him, remains the object of expectation of all succeeding ages, and the hope lauded by him continues to be an inexhaustible fountain of comfort and sanctification. So attractive in various respects is the account of this hope given in his writings, that the question can hardly be passed over, whether he has not expressed himself still further at a later time respecting it. This question

naturally directs our attention to the second epistle which bears the name of Peter.

Comp. WEISS, *l. c.* S. 25 ff.; MAYERHOFF. "Historico-critical Introduction to the Petrine writings," Hamb., 1835. [LILLIE, *On the Epistles of Peter*, New York, 1869.]

Questions for consideration.—Whence the general expectation of the apostolic age concerning a speedy coming of the Lord, in which Peter also shared?—What connection is there between his Eschatology and that of the Synoptical Christ?—What does he mean in Acts 3, 21 by *ἀποκατάστασις πάντων* and what does he expect from it?—What, according to him, are the signs of the coming of the Lord?—What does he teach concerning the rewards and punishments of the world to come?

§ 30.

The Second Epistle of Peter.

Although very serious objections are brought against the Apostolic origin of the second epistle attributed to Peter, yet the theology which it teaches bears, with all its peculiarity, an undeniably Petrine character. Indeed, this epistle exhibits traces of the individuality of Peter, as an Apostle of Jesus Christ, an Apostle of the circumcision, and the Apostle of hope, to such an extent, that its contents, in themselves considered, are much more strongly in favor of its genuineness than against it.

1. The doubts in regard to the genuineness of the second epistle of Peter, date from the earliest centuries of the Christian era. Irenæus, Tertullian, Cyprian and others are acquainted with only one epistle of Peter; Origen and Eusebius doubt the genuineness of the second, and it is not found in the most ancient Syriac version. Even Erasmus and Calvin speak doubtfully or unfavorably, and in our time the majority of critics decidedly question its genuineness. On the other hand it has found defenders, even in our age, in Hug, Flatt, Kern,

Heidenreich, Windischmann, Dietlein, Thiersch, Guericke, Fronmüller, Steinfass, and others, and Weiss and Brückner are manifestly inclined to recognize it, so that the science of Introduction cannot regard the question as settled. The Theology of the New Testament can only examine its theology and inquire how far it exhibits or does not exhibit a Petrine character.

2. Undoubtedly a difference may be observed here and there between the doctrinal and ethical contents of the second and the first epistles. Much stronger emphasis is laid in the former upon the knowledge (*επιγνώσις*) of the gospel; many ideas expressed in the first epistle are here not at all or scarcely touched upon; and throughout, the resemblance to the epistle of Jude is greater than is found between any other two writers of the New Testament. Yet these and other peculiarities may be accounted for, at least to a certain degree, partly from the different wants of the readers, partly from the special aim of the writer, and in part, finally, from the individuality of Peter himself. In no case do they impair the thoroughly Petrine coloring of this epistle, which is admitted even by those who dispute its genuineness, however otherwise it may be explained. It often occurs, and not unfrequently in a surprising manner, that, as LUTTERBECK expresses it, "the second epistle of Peter teaches apparently the opposite, but in fact the same thing, as the first epistle."

3. The writer of this second epistle, also, speaks as an Apostle of Jesus Christ in the full sense of the word. Just as in the first, the historical Christ is distinctly the central point of his entire teaching, without express mention, beyond this, of the pre-existence of the Lord. He is the Saviour (3, 2), and the principal benefit which believers owe to Him consists in being cleansed from their former sins (1, 9; comp. 1 Pet. 1, 2). He has redeemed them (2, 1; comp. 1 Pet. 1, 18), and does not cease, even after his departure from earth, to stand in the closest relation to them (1, 14; comp. 1 Pet. 2, 25). Of the glory which he now enjoys, the writer has already seen a reflection on the mount of transfiguration (1, 16–18): a particular fact in the life of our Lord, which is not mentioned in any other of the New Testament epistles, just as another event, not

less mysterious, is mentioned *only* in the first epistle of Peter (1 Pet. 3, 19-21). No wonder that Christ stands before the eye of the writer in the glory of a truly Divine dignity. What was assumed or indicated is here distinctly declared. In addition to the name of Saviour, our Lord is styled *God* in the beginning of the epistle (1, 1), and the doxology addressed to Him at the end (3, 18), sets the seal to this appellation. In a word, the lines of thought, commencing in the book of Acts and in the first epistle of Peter, we here find methodically extended.

4. We find no less harmony, whenever, with the second epistle in our hands, we think of Peter as the Apostle of the Circumcision, as he is exhibited in the first. The Old Testament coloring, there observable, is here constantly appearing anew, both in regard to the clothing and the substance of the ideas. In the forefront stands the righteousness of God (1, 1), and almost immediately (vs. 10) the election (*εκλογή*) of believers is brought to view as being their peculiar privilege. The same high estimate of the prophetic word, with an exhibition of its divine origin similar to that given in the first epistle (1, 10-12), here comes into view (1, 19-21). In a single instance, as in the first epistle, the Old Testament is expressly cited (2, 22); but the number of passages is much larger, in which there is an allusion to its historical import, or its style even is unconsciously adopted. Here also mention is made of the age of Noah (2, 5), and of Abraham (vv. 6 ff.); this time, however, in accordance with the special aim of the epistle, with reference not to the obedient Sarah, but to the God-fearing Lot (2, 7-9). Here, moreover, is a repeated and pertinent use of what might be regarded as known from the Old Testament Scriptures (2, 13-16; comp. Num. 22, 16-34; 2, 22; comp. Prov. 26, 11; 3, 5; comp. Gen. 1, 2; 3, 7; comp. Gen. 9, 11; 3, 8; comp. Ps. 90, 4; 3, 12; comp. Is. 65, 17). He also adds the mention of the last day as the day of God (3, 10), entirely in the spirit of the old prophets. The New Testament is here also, from the beginning to the end, the completion and crown, never the opposite, of the Old.

5. The second epistle to one who listens with an attentive ear, reveals also the Apostle of hope. At the very outset, the writer directs the attention of his reader to the divine promises

(1, 4) and urges them to make progress in holiness by referring especially to the future (vs. 11). The “putting off the tabernacle” (1, 14) recalls to mind the figure of “pilgrimage” in the first epistle (2, 11). Most of all, however, is attention here to be directed to the extended digression (3, 3–15) to the destruction of the present order of things with its great consequences, which would almost justify us in calling it an abridged Apocalypse. The difference from the first epistle in respect to eschatology is merely relative and by no means incapable of explanation. If some time had elapsed between the composition of the two epistles, it might and must have become manifest to the Apostle, that the earnestly desired future might be delayed somewhat longer than he had originally expected. This delay he could be the less insensible to, because it was abused by scoffers, against whose seductions he here arms believers, while in the first epistle he comforts them under suffering by referring to the glory to come. Here, however, as there, his look is directed, with longing, to the end, and the exhortation not merely to watch, but also to hasten (*σπουδάζειν*) to the day of God, exhibited a Petrine character,* as does the strong urging to holiness with which the life of hope is also here brought into direct connection. And in regard, finally, to the main import of the expectations here disclosed, it must be observed that they attach themselves entirely to the promise of the prophets and the declarations of our Lord himself. The untenability of a doctrinal view in the light of a later age is no proof that Peter might not have embraced and expressed it.

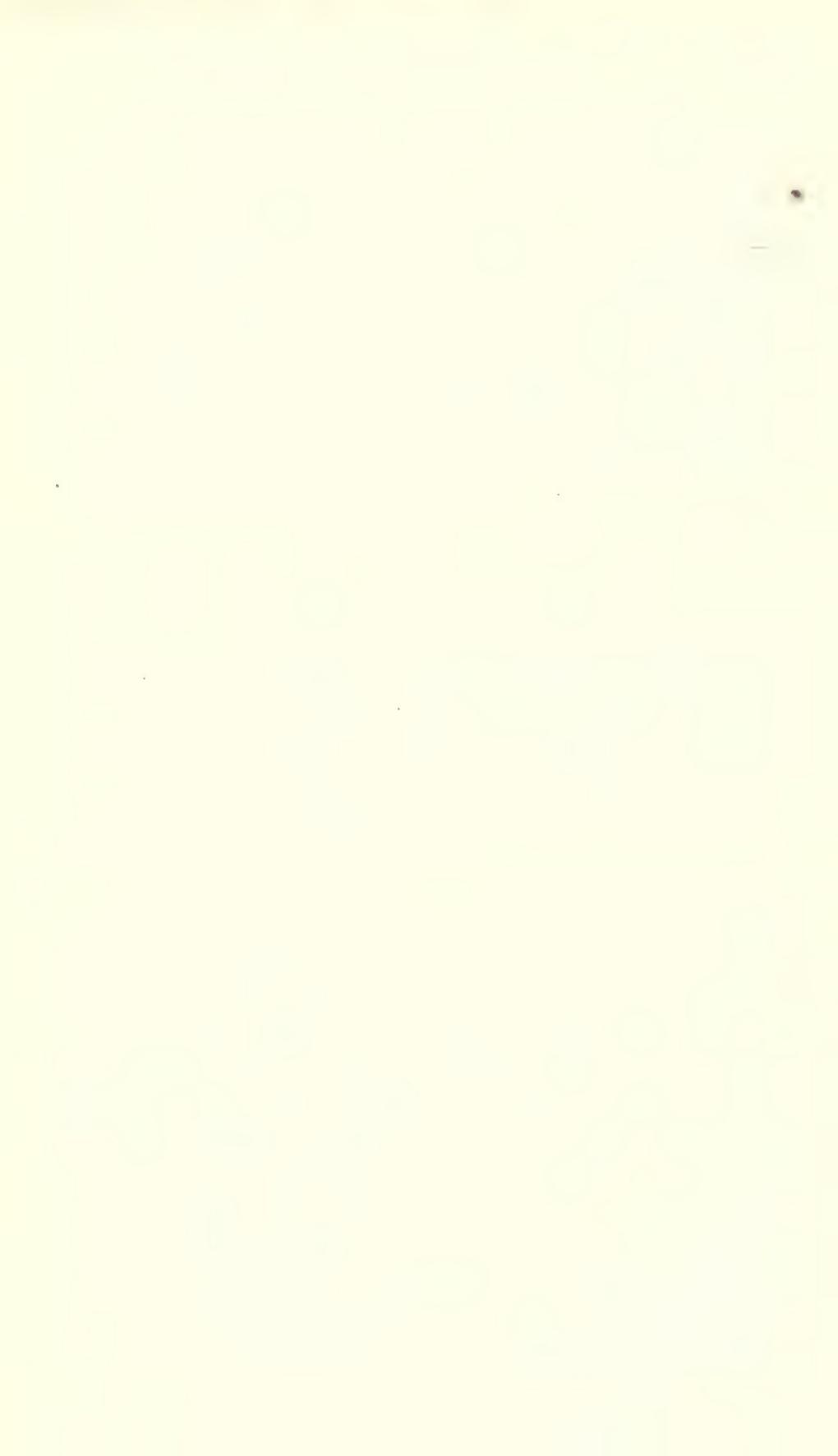
6. It must be admitted that differences of more or less importance are opposed to the accordance pointed out; but differences of thought or clothing in two different writings prove nothing in themselves against the identity of the author, and least of all when this author exhibits an individuality like that of Simon Peter. It is enough, that on not a single point of importance do the two epistles contradict each other, and certainly the appearance of contradiction would be most carefully avoided by an impostor, abusing the name of Peter. There is at

* This [gerenuine Petrine] word occurs thrice in our epistle, and only seven times in both the epistles of Peter. Would an impostor, seeking to write in the style of the Apostle, have paid regard to such slight psychological peculiarities?

least no greater difference between the first and second epistles, which bear the name of Peter, than between some writings of John and Paul, the genuineness of which no candid man doubts.

7. Other internal difficulties, derived from the difference in style between the first and second epistles; from the relation of the latter to the Gospel history, the epistles of Paul, the general epistle of Jude, and to the budding Gnosticism of the age; or from the mysterious import of some of the expressions which here occur, lie without the bounds of our investigation. Strictly confining ourselves to the doctrinal statements, we feel obliged to declare as the result of this investigation, that the second epistle contains absolutely nothing that forbids us to think of Simon Peter as the writer, and not a little on the contrary which justifies the belief in its Petrine origin. We find ourselves, consequently, reduced to the simple alternative, either that Peter himself wrote the epistle, or that an unknown writer, in order to accomplish his particular ends, evidently strove to be taken for our Apostle, and with this design imitated his style and his ideas as accurately as possible. Whether a literary fiction of this kind admits of being so easily accepted, as is maintained on some sides, and whether in that case it would be consonant with the moral character of the writer as exhibited to us in this epistle, is a question, the answer to which does not belong to this place. Had the second epistle of Peter appeared as an anonymous production, it is quite possible that the inner criticism would have raised the supposition, in the view of many, to a very high degree of probability, that this writing proceeded from none other than the Apostle Peter.

Comp. on the doctrinal teachings of the second epistle of Peter in connection with its genuineness, in addition to MESSNER, *l. c.* S. 54–70, VAN OOSTERZEE, “*Christology of the New Testament,*” bl. 162–176, and the literature there given; to which may be added FRONMÜLLER, *l. c.* S. 68 sqq.; STEINFASS, “*The Second Epistle of St. Peter,*” Rostock, 1863, and WEISS, “*On the Petrine Question,*” in the Stud. u. Krit., 1865 and 1866. On the spread of particular writings under the names of Apostles, in the early ages of Christianity, THIERSCH, “*Essay towards a restoration of the historical point of view,*” etc., Erl., 1845, S. 338 sqq.; NIERMEIJER, “*The Criticism of the Tübingen School,*” 1848, bl. 36–47.





Questions for consideration.—Who have contested the genuineness of the second epistle of Peter on the ground especially of its doctrinal teachings?—What peculiarities do the doctrinal and ethical contents of our epistle exhibit, as compared with the first?—How far may these peculiarities be explained from the particular design of the composition and from the individuality of the author?—The relation of this epistle to that of Jude and those of Paul?—The eschatology of this epistle compared with the expectations of profane antiquity, and the prophetic scriptures of the Old Testament.—The second epistle of Peter, the crown of his whole Apostolic testimony, and his testament to the Church and the world.

§ 31.

The Kindred Types of Doctrine.

The Petrine exhibition of the Gospel stands by no means alone among the writings of the New Testament. Without violence to the peculiarity of each writer, it agrees in a remarkable manner with what is either assumed or expressed in the Gospels according to Matthew and Mark, and especially in the general Epistles of James and Jude.

1. We have already observed the many-sided peculiarity of the Petrine representation of the Gospel. To this type attached itself undoubtedly the faith of the Jewish Christians, who found in Peter both their guide and their representative. In view, however, of the high position which Peter occupied in the history of the Apostolic age, it may be reasonably assumed in advance that among the sacred writers themselves there would be by no means wanting men of kindred spirit. This conjecture passes into certainty when we look at various parts of the New Testament, in which either the spirit of our Apostle manifestly appears, or ideas are expressed which more or less resemble his.

2. This is preëminently the case with the Gospel according to *Mark*, in the contents and composition of which, Peter, according to tradition, exerted an influence, the nature and extent of which cannot here be more exactly determined. The more

philosophical character exhibited in the Gospel according to John is here wanting, as it is in the discourses and epistles of our Apostle. The second Gospel begins at once with the baptism of John, to end with the resurrection and ascension of Jesus, and moves therefore exactly within the circle marked out by Peter himself for a witness of the Lord (Acts 1, 21. 22). It exhibits the traits of character distinctly exhibited by Jesus, as possessing which Peter loved to represent him, and the personal remembrance of which were to him of the greatest value. The dramatic force of the representation, the varying tone, and the rapidity of transition in the narrative, involuntarily remind us of the witness of the Lord, with whom in his discourses and writings we have just become acquainted.

3. Something of the same kind may also be observed in regard to *Matthew*. Whatever we may think of the perplexing questions of Introduction which this Gospel presents to us, it cannot be doubted that it exhibits a purely Palestinian character, and that so far the writer may be said to have a spirit akin to Peter much more than to Paul or John. The evident aim of the first Gospel to exhibit Jesus as the promised Messiah, in the light of the prophetic Scriptures, is entirely in the spirit of our Apostle. As in his preaching of Christ, in Acts 10, 38, he attaches special importance to the miracles of the Lord, so here we find a whole series of them brought together (Matt. chapters 8 and 9). Matthew, like Peter, announces the Lord as Israel's Messiah, and also like the latter, without excluding the heathen. No where, finally, are the eschatological discourses of the Lord, which to the Apostle of hope possessed such a priceless value, given so fully and in such order as in the first Gospel.

4. Still less is it to be denied that *Jude*, the brother of James, so far as he is known to us from his epistle, stands on the same platform with Peter. Whatever conclusion we may come to as to his person, and the relation of this Epistle to the Second Epistle of Peter, the mode of conception peculiar to Peter is also unmistakably present here. As a witness of Jesus Christ, Jude also, although in few words, manifestly enough places the Lord in the foreground. For Him Christians are preserved (vs. 1); He is the only Ruler and Lord (vs. 4), for whose compassion

unto everlasting life they wait (vs. 21), and through whom God is to be glorified in the Church (vs. 25. On all these passages, consult TISCHENDORF). Thus, Jude builds—as with all the apostles, so preëminently Peter—upon one and the same foundation; although, like Peter, he rather presupposes and intimates, than actually declares, the Divine nature and dignity of the Redeemer. The Old Testament coloring also belongs to his teaching, in common with that of Peter. Like Peter, he makes abundant use of sacred history, as that of Sodom (vs. 7), of Moses (vs. 9), Balaam (vs. 11), and Enoch (vs. 14). He seems also, in regard to this last, to have drawn upon an apocryphal writing, which he accepts as authoritative. The hope of the future is also brought into great prominence in this short epistle, even though—having regard to untruth and unrighteousness—it is especially contemplated on its terrible side. Like Peter (1 Pet. 1, 5), Jude finally lays especial stress upon the preservation of believers unto everlasting life (vs. 1, 21, 24).

5. Especially, however, must we here mention the Epistle of *James*, which fills, indeed, no large place, but, nevertheless, a highly important one, in the first development of Christian doctrine. The doctrine of this witness of the Lord contains also—besides that which it has in common with that of Peter—much that is peculiar to itself, especially as regards the exhibition of the person and work of the Lord. The actual name of Jesus Christ is here only twice mentioned (1, 1; 2, 1), although in several other places it may at least be questioned whether it is not alluded to (2, 7; 5, 6. 7. 8. 14). On the great historic facts in the life and saving work of Christ he preserves an entire silence. The high-priestly work of our Lord also falls into the background; even His royal glory is spoken of only in passing (2, 1); but louder than elsewhere we here catch the faithful echo of His prophetic word. Many an exhortation of the Epistle of James is, as it were, an echo of the Sermon on the Mount, (e. g., 3, 11. 12; 4, 4; 5, 12), and proves how deeply the author was penetrated with the spirit of his glorified Brother. In the conception of God, it is principally the moral attributes of God upon which stress is laid; even His unchangeableness is not only a characteristic, but a virtue, (1, 13–17). Not less peculiar is the conception here found in relation

to sin on the one hand, and grace on the other. James lays great stress upon the fact that man was created originally after God's image (3, 9; comp. Gen. 9, 6); but none the less does he expressly affirm that sin is absolutely universal (3, 2), and, above all, that in every case it is man's own fault (1, 13-18). That he does not ignore the demoniacal origin of moral evil is clear (2, 19; 3, 15; 4, 7); but the arising of sin within the man at a particular moment he describes especially on its psychological side (1, 14. 15), as also in the word, sin (*ἀμαρτία*), he thinks rather of the sinful act than of the sinful principle (with him *ἐπιθυμία*). On that account, he rather combats specific sins, e. g., those of the tongue (3, 1-12), or of the rich against the poor (5, 1-6), than (as, for instance, Paul, in Rom. 7,) probes to its depths the discord within the sinful heart. But as this sin brings forth death, in the widest sense of the word (1, 15; 5, 20), grace is revealed—it is true in its forgiving (5, 15), but—especially in its sanctifying and new creating (1, 18) power. Grace is received through faith, but only through such a faith as is proved genuine by works (2, 14-26). The peculiar sense in which the words *justification*, *faith*, and *works* are used by James as compared with Paul, serves as a clear proof that his object is not to wage war against the ideas themselves which are found in the writings of that Apostle, but to place a bridle upon the one-sided Paulinism which showed itself in his vicinity. One must certainly share Luther's antipathy for this "epistle of straw," before asserting with him that "the Holy Ghost allowed Sanct James to stumble a little." James, no less than Paul, recognizes a faith which is nothing less than a firm confidence of the heart (1, 6-8); but it is here not so much an opposition of sin and grace as of knowing and doing (comp. John 13, 17), which dominates his whole mode of thinking.

In regard, moreover, to his particular view of the *essence* of Christianity, it is presented unquestionably in its purely religious and especially its ethical side. We see how, in this short epistle, he exhorts repeatedly to prayer, even for others (1, 5; 4, 2. 3; 5, 13-18); an exercise of the Christian life, to which is assured, according to James, not merely a psychological influence, but also a direct answer (1, 5-8; 5, 14-18). He brings, as a rule, the commandments of the second table

into greater prominence than those of the first; and we may say that the text and ground-tone of all his exhortations is contained in a single sentence (1, 19); just as 1 Pet. 1. 13 is the basis of all the exhortations which follow. Moral beauty is that at which James, above all, aims (*τελετος*, 1, 4. 25; 3, 2), and Christianity is the great means of bringing man to this perfection, and thus raising him to the highest rank (1, 18). In self-denial and love to one's neighbor consists especially the true religion here commended (1, 27). The Gospel itself is, according to his view, a perfect law of liberty, whose precepts are all inseparably connected, and governed by the great principle of love (2, 8-13). The whole Epistle of James bears, consequently, rather a practical than a dogmatic character, and contains (partly in highly poetic language) a moral teaching which attaches itself partly to the utterances of the Lord, partly to the precepts of the Book of Proverbs, and partly, also—what is nowhere else met with in the writings of the New Testament—to those of the son of Sirach. It is the task of Biblical Introduction to find the key to this and other peculiarities of this beautiful Epistle, in the individuality of the writer, in the circumstances of his readers, and in the peculiar aim of his writing. The Biblical Theology of the New Testament can only show that here, within a small compass, is laid up a rare wealth of original, deeply Christian thoughts, which show indeed the unquestionable independence of the writer, but also his spiritual affinity with Peter.

6. In a Christological aspect, it is less rich than that of Peter, and even than that of Jude; but the fundamental conception of the person of the Lord belongs to the same circle of thoughts, and the Christian life, as it is here and there described, shows an unmistakable relationship. The express mention of regeneration through the word (1, 18; comp. 1 Pet. 1, 23), the powerful exhortation to moral perfection (3, 1; comp. 1 Pet. 1, 15), the magnifying of Christian joy, even under the severest trials, yea, on account of them (1, 2-4; comp. 1 Pet. 1, 6-9; 4, 14), and not less of compassion and love, in connection with the future judgment (2, 13; 5, 20; comp. 1 Pet. 4, 8), is common to both. We may say that the twofold tendency of the two Epistles of Peter, *consolation* and *exhortation*, is, in the Epistle of James,

blended in one. The Old Testament character, also, of the Epistles of Peter will not be sought in vain in the Epistle of James. Entirely in the spirit of the ancient prophets is, for example, the mention of the jealousy (4, 6) of God: also the appellation Jehovah Sabaoth (5, 4), which is found only here in the New Testament, is in this respect noteworthy. "James conceives of the old under new forms" (NEANDER). Only in one respect is there an essential difference: Peter conceives of the Gospel as, above all, the fulfilment of prophecy; James, on the other hand, as the fulfilment of the law. Finally, as regards the hope which characterizes both epistles, the more calm and practical James, though he has not the longing desire of the ardent Peter, has this however, in common with him, that he also constantly directs the eye from the present to the future, and employs the approaching coming of the Lord, as a powerful motive to a Christian spirit (5, 7, 8). His eye also is fixed upon the crown of life (1, 12; comp. 1 Pet. 5, 4), which is promised to the faithful warrior, but he has also regard to the just retribution prepared for the oppressor of the poor brother (5, 1-6). We must divorce expressions like these last entirely from their connection, and regard them with very prejudiced eyes, to find here no higher conception than that of quite a flat specimen of Ebionitism (REUSS).

Compare, in addition to SCHMID, REUSS, and MESSNER, on this subject, especially LANGE, *Commentary*, Introd. to Epp. of James and Jude; DE PRESSENSE, *Early Years of Christianity*, pp. 207-219; BONIFAS, *l. c.* pp. 27 and following; STIER, "*The Epistle of Jude, the brother of the Lord*," Berl. 1850.

Questions for consideration.—Origin and extent of the Petrine element in the Second Gospel.—Peter and Matthew.—The relation between the Epistle of Jude and the Second Epistle of Peter in regard to their doctrinal contents.—How is the use of an apocryphal writing in the Epistle of Jude to be explained, and what judgment are we to form as to its citation?—Connection between the Epistle of James and the Synoptical Gospels.—Influence of Solomon, and Jesus the son of Sirach, upon the contents and form of this Epistle.—The peculiarity of its representation of faith and works.—What is the sense of James 1, 27?—The doctrine of the oath in James in connection with

that in the Sermon on the Mount.—Does James write polemically?—Are there to be found in his Epistle traces also of Ebionitish ideas?—How are the opposite judgments concerning this epistle in earlier and later times to be explained?

§ 32.

Result and Transition.

The contents and form of the Petrine system of doctrines correspond entirely to that which was to be expected of our Apostle as elsewhere known to us, and bear the unmistakable stamp of a rich originality. Although it is not to be denied that between the ideas especially which are to be found in the Apostle's first epistle and several epistles of Paul, there is a certain affinity, yet the Petrine theology is by no means a feeble copy of the Pauline, but preserves alongside the other its independent character; always, however, in such a sense that, in the riches and depth of its doctrinal development, it stands not above, but below the Pauline.

1. In summing up at the end of this section, the total impression received, we find a confirmation in many respects of what we have previously (§ 25) said, concerning the agreement of the Petrine system of doctrine with what we have learnt from other sources as to the individuality of this Apostle. This agreement, rightly understood and used, affords an unexceptionable contribution to the defence of the historic character of the discourses, and the genuineness of the epistles ascribed to Peter. But, at the same time, a glance at the kindred systems of doctrine has convinced us of the great influence which the Gospel of Peter exerted within his immediate circle, and consequently, also, so far as it can be inferred therefrom, of the power of his personality. *His* Gospel also forms an organic whole, and by no means a mere aggregate of incoherent thoughts.

2. It is true we find in several of the epistles of Paul, especially in those to the Romans and Ephesians, expressions by which we are quite involuntarily reminded of the first epistle of Peter. (Comp. e. g., 1 Pet. 1, 3, sqq. with Eph. 1, 3; 1 Peter

1, 6-9 with Rom. 5, 3-5; 1 Peter 2, 6-7 with Rom. 9, 33.) The investigation as to the causes of this remarkable phenomenon belongs to the department of Introduction. But little as this phenomenon on which so much has been said, justifies the assertion of the Tübingen school that the first epistle of Peter may be styled only an apology for Paulinism, palmed off by an unknown adherent of Paul upon the Petrine Christians, still less does it in any way affect the originality of the Petrine conception of the Gospel, even in the (highly improbable) case that this agreement must be explained by the use made, on the part of Peter, of the Pauline epistles. In Peter we find not the echo of another, but an independent, clear, and powerful voice of his own.

3. By this, however, we do not intend to say that the Petrine system of doctrines comes up to, or towers above, the Pauline in riches, depth, and power. The contrary will soon be manifest from a survey of the latter. Fundamental thoughts of the Gospel of Paul, as, for example, the doctrine of justification through faith, are not found in this form in Peter. Truths and duties, of which both remind us, are treated by Paul more deeply and in a more many-sided way than by Peter, whose literary remains are also much smaller than those of his fellow Apostle. For one Petrine idea which is not touched by Paul, there stand probably ten Pauline ones which are passed over in silence by Peter. But much which is more fully explained by Paul has been already hinted at by Peter; and so far we may truly say, “Peter belongs to the same school with James, but he has passed the point of view of the School of the Law, and *presents to us already, the point of view of Paul*” (BONIFAS). The best proof of the justice of this remark will be the treatment, in the following chapter, of the Pauline theology.

Comp. WEISS, *l. c.* S. 375 ff.; MESSNER, *l. c.* S. 55; BAUR, *l. c.* S. 217-297.

Questions for consideration.—In what respect do single expressions of James and Peter correspond in subject-matter and form with those of Paul?—Can we fairly maintain that the epistles of James and Peter show a determined attempt at reconciliation between Paulinism and Judaism?—To what extent does the Petrine theology, regarded as a whole, rise above the Ebionitism of the Apostolic age?

CHAPTER II.

THE PAULINE THEOLOGY.

§ 33.

Preliminary Survey.

The Pauline doctrinal system embraces the rich contents of all that which the Apostle Paul himself has called *his* Gospel, so far as this is known to us from the Scriptures of the New Testament, and especially from his own epistles. The introductory survey will delineate roughly the leading thought, the character, the source, the value, and the history of the Pauline theology, in order at the close to give an answer to the question, how its treatment is to be conducted.

1. A much richer field than is to be found in the Petrine theology opens itself to us in the Pauline. As the former makes us acquainted with the Gospel which was proclaimed to the Jewish Christians, so this more especially makes known to us the glad tidings which Paul proclaimed in the Gentile world. With all that the doctrine of the Apostle of the Gentiles has in common with that of a Peter or a John, there is manifested, at the same time, so much that is peculiar to himself, that Paul was fully justified in speaking as he does of *his* Gospel (Rom. 2, 16, and elsewhere).

2. The Gospel of Paul is made known to us, not indeed exclusively, but yet principally in the Scriptures of the New Testament. Besides the Second Epistle of Peter, (3, 15. 16) the Book of Acts (13, 16–41; 14, 15–17; 16, 31; 17, 8, 16–31; 20, 18–35; 22, 3–21; 23, 6; 24, 14–25; 26, 6–23; 28, 17–28) makes us especially acquainted with the main contents of this Gospel. But, above all, it is the thirteen Epistles which have come down to us under his name, which—some more, others less—afford us highly important materials for the prosecution of this investigation.

The question, on what ground we ascribe all these epistles to Paul, belongs to the province of Criticism and Introduction. In this place the assurance must be accepted that, in our estimation, the genuineness of the whole thirteen is certainly to be acknowledged, although we admit that this genuineness, in the case of some, can be more satisfactorily defended than in the case of others. Of the authenticity of the greater part, a powerful defence has been quite recently put forth; of others, the authenticity has never, on scientific grounds, been disputed. We adopt, in this respect, without reserve the stand-point which, until within the last few years, was accepted by almost all theologians, whether of a more conservative or more advanced school, both within our own country and beyond it; and we continue to hold it, not because the new is unknown to us, but because, in our view, uncritical and arbitrary speculation constantly usurps the place of thorough and impartial science. While, for this reason, we do not entirely except from our examination any one of the Pauline epistles, they must naturally—at least in regard to the most important points—be consulted in that order in which they were probably written. During a period of about twelve years, which lay between the composition of the earliest and the latest epistle, the spiritual development of Paul was certainly not stationary. These epistles are probably to be arranged in the following manner :—
1. The two to the Thessalonians ; 2. The Epistle to the Galatians ; 3. The two Epistles to the Corinthians ; 4. The Epistle to the Romans ; 5. Those to the Ephesians, Colossians, Philemon, and Philippians ; 6. The Pastoral Epistles.

It cannot by any means be shown that another Gospel is to be read in those epistles the genuineness of which has been denied, or held suspected, by critics of the Old or New Tübingen school, than in the four which the first-named have magnanimously left to us. It is on this account not necessary on every point to consult these four before listening to the testimony of either of the others. On disputed points, however, of special importance, we cannot, at the present time, entirely neglect this distinction. Besides this, also, an especial value in regard to specific subjects is to be attached to particular epistles above others: e. g., for soteriology, to the Epistles to the Romans and

Galatians; for ecclesiology, to that to the Ephesians; for eschatology, to those to the Corinthians, &c.

3. In order to become at home in the Pauline theology, it is of importance to discover the ground-thought which, to a certain extent, shapes the doctrinal teaching of this Apostle. It is the doctrine of justification through faith which, more than anything else, according to Paul, makes the Gospel to be God's power unto salvation (Rom. 1, 16-17). Not only in the epistles to the Romans and Galatians, but also in that to the Philippians (3, 4-11), this truth is expressed, evidently as a favorite one, and in a form, which links it at once with the language of the Old Testament (Gen. 15, 6) and with the teaching of the Lord Himself (Luke 18, 14), a form also especially familiar and attractive to the Jewish Christians. The utter impossibility of justification on the ground of the works of law, and the completeness of the justification by grace in Christ, this is the main thought which Paul is never weary of expressing in manifold forms, and applying to every variety of necessities and conditions.

4. By this main thought of the Pauline theology, the peculiar character of the form and subject-matter is at the same time determined. The character of the subject-matter is in general soteriological; salvation in Christ is here, as far as possible, presented for contemplation on all sides, while the great antithesis of sin and grace is ever anew placed in the foreground. Still more decidedly this doctrine may be said to bear an anthropological character. Paul does not, like Peter, take his point of departure in the prophetic Scriptures, or, like John, in the person of the Saviour, but in *Man*, with his deepest wants, as they are awakened by the law, but can be satisfied only by the Gospel. And this satisfaction, according to the genuine universalism of the Apostle, is designed and attainable, not merely for some, but for all. The fact that Christianity is the religion for the world, although ignored by none of his fellow-witnesses, is yet declared by none more powerfully than by him (comp. Acts 13, 38. 39; Rom. 3, 21-24). The form also in which all this is expressed by him, is in the highest degree striking and appropriate; for in point of form the whole Pauline theology is decidedly antithetical. Law and Gospel, works

and faith, flesh and spirit, death and life, condemnation and justification, form an impressive series of powerful antitheses. The key to this peculiar character of his whole doctrinal system, both as to subject-matter and to form, is to be found in the experience of the Apostle's own life.

5. The source of the Pauline theology was partly, but not entirely, the same as that of his fellow-witnesses. From 2 Cor. 5, 16 (*κατὰ σάρκα*, after a fleshly standard), it would seem that he had not personally known Christ; certainly he had not (like the Twelve) held converse with Him and received instruction from Him. He himself says that he received not his Gospel of man, or by man, and points to special revelation from Jesus Christ as the source of his teaching (Gal. 1, 1-17). The revelation granted to him at and after his conversion was subsequently continued from time to time in regard to particular points (1 Cor. 7, 25; Eph. 3, 3; 1 Thess. 4, 15). The Christian tradition also was, from the nature of the case, known to him (1 Cor. 11, 23 *παρελαύσον*). The revelation of God in nature, history and conscience, had been attentively observed by him (Rom. 1. II); and even his education by Gamaliel (Acts 22, 3), had not been by any means without influence on his subsequent mode of thinking. Accurately acquainted with the Old Testament, and the peculiar mode of interpreting Scripture prevalent in his day (comp. Gal. 4, 24), and even not unacquainted with Greek literature (e. g., Acts 17, 28; Tit. 1, 12; 1 Cor. 15, 33), he could perceive the truth more clearly than many others, and express it with greater force. All this, however, would not have made Paul to be Paul, had not the gift of the Holy Ghost been bestowed upon him in rich measure (1 Cor. 2, 13; 7, 40; 12, 7), through which the mystery of the Gospel was revealed to him in immediate connection with his own inner need and his own life-experience. Consequently, we may say that the sanctified personality of Paul—or, traced back to its first beginning, his conversion—is the key to his whole doctrine. The theology of Paul was, in the deepest and richest sense of the word, the theology of experience.

6. The value of the Pauline theology has been sometimes ignored, sometimes over-estimated; the latter, in the case of the Tübingen school, which has discovered in Paul the father

of Christian universalism; the former by the vulgar Rationalism, in placing the zealot of Tarsus far beneath, yea, in opposition to the Rabbi of Nazareth, a position to which the "modern theology" is in danger of sinking, whenever its idle attempt to make Paul the apologist of its liberality and negation turns out to be hopeless. Avoiding both extremes, it is certain that the Pauline theology is of the highest value, partly in itself, in that it contains a many-sided, profound, faithful, and powerful presentation of the Gospel; partly in comparison with that of others, whom he either surpasses (Peter and James), or for whom in turn he prepares the way (John); partly, finally, on account of the great influence which the testimony of Paul has exerted in the course of ages, and still continues to exert. Though he was not the founder of Christianity (1 Cor. 1, 13), he has been the founder of the Gentile Church, and the spiritual father of millions (1 Cor. 4, 15). Augustine and Luther sat at his feet; his spirit lives again in Protestantism, and even the little which the criticism of the present day allows to be genuinely Pauline, is sufficient to exhibit the folly of the naturalistic unbelief which decks itself with the name of Christianity.

7. It is on this account gratifying that the history of the scientific treatment of the Pauline theology, although dating only from the beginning of this century, is by no means insignificant. Without saying anything in this place of the earlier and less successful attempts, we draw attention to the meritorious work of L. USTERI, *Paulin. Lehrbegr.*, sixth edition, 1851. Himself a pupil of Schleiermacher—of whom, by the talent displayed in this work, he shows himself a worthy successor—he has penetrated more deeply than any of his predecessors into the spirit of the Apostle. Deserving also of attention is the examination of the Pauline theology in the second part of NEANDER'S *History of the Planting and Training of the Christian Church*, and that of F. C. BAUR in his *Paulus*, Stuttgart, 1845, S. 505–670. The writings of DÄHNE (1835) and LÜTZELBERGER (1839), *on the Doctrinal System of Paul*, will not bear comparison with the three just named. At the same time, besides what is contained in the writings, so frequently cited, of SCHMID, MESSNER, and REUSS, more or less of attention has

been devoted to the matter and manner of Paul's teaching, in the treatment of the history of the Apostolic age by LECHLER, SCHAFF, DE PRESSENSE, RITZSCHL (second edition), and others. Among our Dutch theologians, Dr. I. DA COSTA's *Paulus* (2 parts, Leiden, 1846, 1847) is especially worthy of mention. The theologians, also, of the Groningen school, in the first volumes of *Waarheid in Liefde* (1837 and following), with different writers of the Leyden and Utrecht schools, have made contributions to the understanding of single parts of the Pauline system, of which we shall presently speak.

8. After a glance at so many examples—partly warning, partly encouraging—the question as to the best manner of dealing with the Pauline doctrinal system cannot be difficult to answer. The ground-thought of the Apostle's teaching already mentioned, determines at the same time the course of our investigation, which naturally attaches itself to his own statement, Rom. 3, 21. 22. We must especially have regard to the Apostle's distinction of the time *before Christ* and *after Christ*, and must necessarily occupy ourselves for a much longer period with the latter than with the former. We inquire, consequently, first what he testifies of humanity and the individual man, *out of Christ*, and then what he testifies of both *in* and *through Christ*. When, after taking into account, as far as possible or necessary, the chronological succession of his teachings, we have examined them in relation to one another, and have brought them into a compact whole, we shall—as at the end of the previous division of our subject—proceed to examine the kindred cycles of doctrine.

Compare on Paul and the Pauline theology in general, besides the oft-named works of SCHMID, REUSS, MESSNER, BAUR, and others, the consultation of which, even without constant reiteration, is tacitly recommended for all the following sections, especially the article *Paulus*, by LANGE, in HERZOG, as also the General Introduction to his Commentary on the Epistle to the Romans. Also A. MONOD, *St. Paul, Five Discourses*; CONYBEARE and HOWSON, *Life and Letters of St. Paul*; SYMAR, "the Theology of St. Paul exhibited," Freib. im. Br. 1864. (R.C.); HAUSRATH, "Paul the Apostle of Jesus; TRIP, "Paul according to the Acts of the Apostles," Leid. 1866. On the genuineness



of the Thirteen Epistles, SCHOLTEN, "Introduction to the N. T." Leid. 1856. On the *Gospel of Paul*, a Latin *Dissertatio* of J. VAN LOENEN, Gron., 1863.

Questions for consideration.—What does Paul mean by *his* Gospel, Rom. 2, 16; 16, 25; 2 Tim. 2, 8?—What knowledge of Paulinism, beyond that derived from the New Testament, can we draw from the early Christian literature? Is the Paul of the Acts and of the Epistles the same?—What is the sense of 2 Cor. 5, 16?—What of Gal. 1, 16?—What of 1 Cor. 11, 23? To what extent was Paul experimental?—In what relation does Paul place himself to his fellow Apostles?—How is the great influence of the Pauline theology to be explained?—General survey and criticism of some other divisions and modes of treatment of the subject.

FIRST DIVISION.

MANKIND AND THE INDIVIDUAL MAN, BEFORE AND OUT OF CHRIST.

§ 34.

The Heathen and Jewish World.

According to the teaching of Paul, the whole heathen world lies sunk in a condition of godlessness and immorality which can neither be extenuated nor excused, and which must, therefore fear and endure God's righteous judgment. Although the Jewish world was originally irradiated by purer light, it stands in a moral respect so little above the other, that it also deserves the same judgment. Since both, consequently, are under sin, the whole world is guilty before God, and absolutely unable to justify itself in His sight.

1. Although the misery of the individual man and of the race before and out of Christ is either presupposed or actually expressed by all the Apostles, yet no one has given so full a description of this condition as the Apostle Paul. His exten-

sive knowledge of the world and of men, combined with the personal experience of his life, qualified him for this work; and his object—to prove that the Gospel was absolutely indispensable—could scarcely be better attained. The *locus classicus* on this point is Rom. 1, 18–3, 20, with which must especially be compared Acts 15, 15–17; 17, 24–29.

2. Heathenism is, in the view of the Apostle, by no means merely a lower stage of the religious life, but in its origin and growth the consequence of a most melancholy defection from God; for the heathen had the capacity for recognizing God, and even to a certain extent have actually recognized Him (Rom. 1, 18–21). He revealed himself to them, not only through the works of nature, but also in the original light of conscience (Rom. 2, 14, 15; comp. Acts 14, 17). In consequence of this, they possessed some natural acquaintance with God, and were conscious of that which God demands (Rom. 1, 32). Notwithstanding all his degradation, man was, in the words of one of their own poets, of Divine descent, and felt, as such, an obscure but powerful impulse to seek Him in whom the true foundation of his being lay (Acts 17, 27. 28). The Apostle does justice to the æsthetical worth of heathenism, as well as its religious aspiration (Acts 17, 22. 23); but beneath this transparent robe he sees a corruption whose depth, with firm hand, he probes and lays bare.

3. Heathenism, which prides itself upon its wisdom, is the fruit of a darkened understanding; and this blinding of the understanding has its source in a heart estranged from God (Rom. 1, 21; Eph. 4, 18). The estrangement of the heart first became manifest in the inexcusable neglect of Him. It refused to praise and glorify God, and through unrighteousness forcibly restrained the operation of the truth (Rom. 1, 18, *κατέχοντες τὴν ἀληθείαν*.) Having thus gone out of the way, men began to contend about the truth which the darkened eye could no longer clearly see, and attained to the climax of folly, which in turn was made manifest in the most terrible transgression. In the estimation of Paul, the highly-lauded heathenism is nothing but a deification of nature (Rom. 1, 21–25); the perversion of creatures into objects of idolatrous worship, i. e., the theoretical and practical denial of God; godlessness in the garb of religion.

4. Sin necessarily brings with it its own punishment: man who has lost God, loses also himself. Immorality is a natural consequence of ungodliness; but a consequence which has its ground in God's holy will, and is, therefore, a revelation of His righteous judgment (Rom. 1, 18). Impure desire, which even manifests itself in an unnatural form, first becomes associated with idolatry; and the sinful passion combines with animosity and hatred towards all that which opposes the gratification of unbridled sensuality and selfishness (Rom. 1, 25-31). Thus is sin punished by sin; and this punishment is the more appropriate, not only because the sin is practiced in spite of better knowledge, but also—a fine psychological trait, although a terrible one—because at the same time there is united with this an unconcealed pleasure in those who do the same (Rom. 1, 32).

5. On a superficial observation, it might appear as though Judaism stood, in a religious and moral aspect, far above heathenism. It had, in reality, inestimable privileges and advantages. God had allowed the Gentiles to walk in their own ways, in that He conferred upon them no extraordinary revelation, while, on the other hand, this was granted to Israel (Acts 14, 16; Rom. 3, 2). But so much the less might the Jew exalt himself above the Gentile, since he, notwithstanding, became guilty of the same sins (Rom. 2, 1). It is true, *his* perverseness shows itself in another form: according to Paul, not so much voluptuousness as pride is the ruling sin of the Jews—self-conceit and harshness (Rom. 2, 17, sqq.), united with an obdurate impenitence in presence of the judgments of God (Rom. 2, 4, 5). But so far from this modified form of sin deserving a lesser punishment, the Jewish transgressor has, on the other hand, to expect especial tribulation and anguish, because he has sinned—not only like the heathen—against a natural law, but against a positive command (Rom. 2, 9-12). Outward circumcision avails nothing: conscientious Gentiles deserve the preference over unconscientious Jews (Rom. 2, 25-29). Thus, these last have not the slightest advantage in a moral respect, although they are privileged in a theocratic sense, and—Paul expresses it with the same inflexible severity as John the Baptist and Jesus himself—all pharisaic pride must

be humbled. After having powerfully repelled the possible objection that upon such a supposition the whole value of circumcision vanishes (Rom. 3, 1-8), he appeals for the justice of this his judgment (Rom. 3, 9-19), to their own law (Rom. 3, 19), i. e., to words of the whole Old Testament, especially regarded in its moral aspect. The description there given of the wickedness of the enemies of God, applies not less to the Jews than to the Gentiles; and since these two represent the totality of the sinful world, it is easy to infer his judgment upon the melancholy condition of the same.

6. It is, then, manifest that all are "under sin" (Rom. 3, 9), i. e., not merely sinners, but governed by the power of sin. The absolute universality of sin is, according to Paul, a fact proved successively by Scripture, by experience, and by consciousness; and had he foreseen the objection that his representation of the then Jewish and Gentile world, even supposing it to be a purely accurate one, proves nothing in regard to other individuals living at a later period, he would assuredly have answered that human nature remains the same in all ages. He directs the eye to the mass, as it divides itself in this way into two only apparently dissimilar halves, but thereby expresses at the same time his judgment upon the individuals themselves (comp. Rom. 3, 23; 5, 12; 11, 32). Result: "All the world is guilty before God," i. e., subject to the curse with which the law visits transgression (Rom. 3, 19; Gal. 3, 13).

7. Therefore, also, it follows that no flesh can be justified by works of law. In this inevitable conclusion (Rom. 3, 20), is pronounced the righteous judgment of God upon the whole Jewish and Gentile world. How heavily this judgment presses upon it, we shall hereafter see. For the present, we are concerned, first of all, with the question, What is the cause of such a lamentable condition?

Compare, for the explaining and confirming of Paul's judgment on the heathen and Jewish world, in addition to the well-known writings of THOLUCK, SEPP, DE PRESSENSÉ, and others, our "*Life of Jesus*," 2nd ed. I. bl. 265, and following. On Paul's representation of the misery of mankind without Christ, and of the period before Christ, two essays in *Waarr. en L.* 1837. On Paul's Natural Theology, HEBART, "*The Natural Theology of the Apostle Paul*," Nürnberg, 1860.

Questions for consideration.—Does Paul's judgment upon heathenism, Acts 17, 16 and following, perfectly agree with his judgment in Rom. 1, 18 and following?—Value of his judgment upon Judaism.—What is the sense of Rom. 2, 14. 15?—What logical force has the argument, Rom. 3, 9–20?

§ 35.

The Cause of this Condition.

The cause of this condition lies in the moral corruption of man, which, arising from the disobedience of our first parents, infects his whole nature, manifests itself in various degrees and forms, and—being by the law not simply bridled, but also nourished—necessarily leads to death as the wages of sin.

1. The question, Whence moral evil? was not only the life-question of the Gnosticism of the second century, but also a main question of the Christian gnosis of the first century. Paul also furnishes an answer to it, and there is no reason to see in this answer merely an impure fragment of his former Jewish theology. Hardly would the Apostle have adopted into his Christian doctrinal system what he had learned from the Old Testament, had he not, enlightened by the spirit of truth, regarded it as the true solution of the point in question. With full confidence, we will now direct our attention as well to his historical as to his psychological explanation of the origin of sin.

2. Sin (*ἀμαρτία*) is not with Paul, as with James and Peter, a sinful act, but a culpable principle, a power, which at a given time began to rule in the world. Sin “by one man entered into the world” (Rom. 5, 12). What is suggested by this word (*εἰσῆλθε*) is confirmed by other texts. More fully than any of his predecessors does Paul express himself as to the origin of a kingdom of darkness, of personal evil spirits, divided into different classes (Eph. 6, 12), fallen apparently through pride (1 Tim. 3, 6), and who, constantly active in the idolatrous heathen world (1 Cor. 10, 20), show themselves most hostile to the kingdom of Christ and his servants (2 Cor. 2, 10. 11).

That he regards Satan as the author of the Fall, is not, indeed, directly stated, but is in the highest degree probable (2 Cor. 11, 3. 14; comp. John 8, 44; also Book of Wisdom 2, 23. 24). He does not, however, enlarge upon this point, because he has not to do with the metaphysical, but with the historical origin of sin. He contemplates the world of men (*κόσμος*) as a unity, and declares that into it sin entered by one man, *Adam*, (not Eve, as has been inferred from 1 Tim. 2, 14). He means thereby not merely that Adam was the first sinner, whose example is directly followed by all, but—as becomes evident from the contrast between Adam and Christ—that between this first act of transgression and the sin which afterwards reigned, there exists a definite connection. In what this connection consists is indicated by what immediately follows: “Death by sin, and so death passed through to all men, for that (ἐφ' ὅ) all have sinned;” and that not only *in Adam*, but also in *themselves*, as is manifest from the fact that death is universal, even among those who have not, like Adam, broken a positive command (Rom. 5, 13. 14). Still more clearly does the Apostle point out the true connection when he says (vs. 19) that, “through one man’s transgression many were made (constituted) sinners,” in other words have become sinners. If, in addition to this, we follow out the hint he gives us in his assertion, that the Jews as well as the Gentiles were by nature (*φύσει, indole sua*, Eph. 2, 3), children of wrath, and in his more general statement, that death came through a man (*δι' αὐτοῦ πονηρού*), (1 Cor. 15, 21), we have a perfect right to maintain that, according to Paul, human nature has become corrupt in consequence of its descent *from*, and its connection *with*, the first transgressor; and that death is by no means the consequence of the original organization of our nature, but penalty, the wages of sin (Rom. 6, 23).

Paul evidently implies, therefore, that the first man was originally neither sinful nor mortal. This is not in any way opposed by the fact that he elsewhere speaks of the first man as earthly (1 Cor. 15, 45–47), for earthly (*χοϊκός*) is not the same as evil. It is, moreover, scarcely to be supposed that Paul regarded matter (*ὕλη*) as the origin of sin, which would necessarily lead to the execrable conception of God as the cause of sin (Rom.

3, 8). He speaks, on the contrary, of the original image of God in man (Eph. 4, 23–24; Colos. 3, 9–10), and designates knowledge and holiness as lineaments thereof. While the first man, as such, was, indeed, a material being, there was involved in this the *possibility* only, not the necessity, of dying. That the possibility became a reality, is the especial consequence of sin. Sin and death are with Paul correlative ideas.

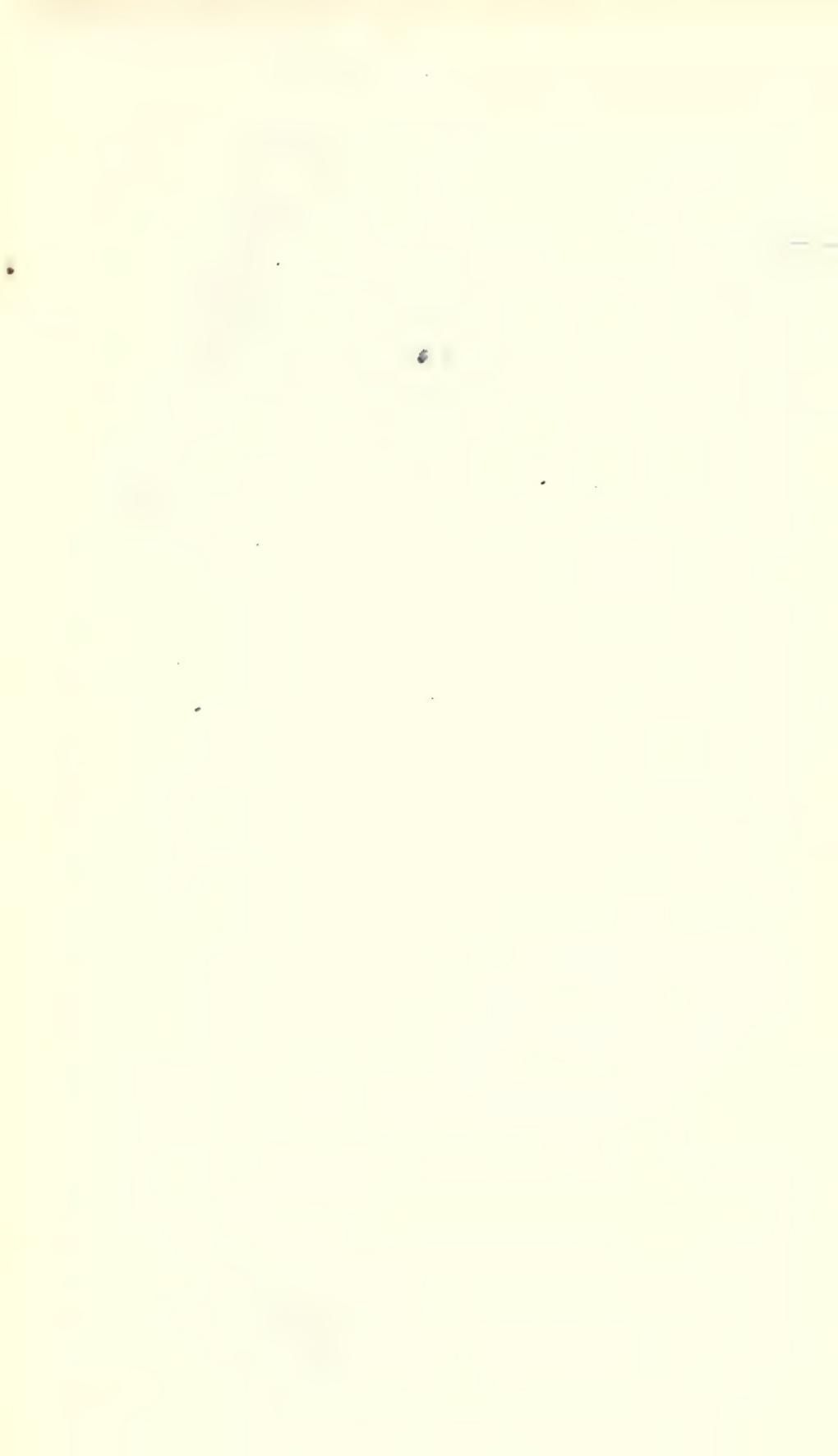
3. Since, then, sin has infected human nature, it lies in the nature of the case that it has defiled the whole man. In order rightly to apprehend the Apostle's conception of the psychological origin and the compass of sin in man, we must understand his anthropology. Paul is a trichotomist—that is, he distinguishes body, soul, and spirit. This is shown with especial clearness in his prayer for the Thessalonians (1 Thes. 5, 23). Even to the man who is unregenerate, the Apostle ascribes in distinction from the soul (*ψυχή*), a spirit (*πνεῦμα*); which, however, must be entirely renewed (Eph. 4, 23). To the spirit there is opposed, in the natural man, as a ruling power, the *σάρξ*, i. e., the flesh—by no means equivalent to *body*, *σῶμα*—the proper seat of sin (Rom. 7, 17. 18). By the word flesh, we are not to understand the dominion of the senses—in that case, contrary to the assertion of Paul (1 Tim. 4, 8), bodily discipline (asceticism) would be the best way to perfection, and it would be absolutely inexplicable how precisely the most spiritual of all sins, pride and want of affection, could be reckoned among the works of the flesh (Gal. 5. 20; Colos. 2, 18–23)—but (in the ethical sense of the word) the unsanctified human nature, as it opposes itself in a hostile manner to God, and all that is of God.* As the sinful man stands, through his spirit, in relationship with God, so does he, through his flesh, stand in relationship with the visible world, which offers to the desire of the flesh (*ἐπιθυμία*) a thousand attractive but forbidden objects. Life according to the flesh is consequently of necessity not a life of love, but of selfishness (2 Cor. 5, 15), the poisonous root, out of which grow of themselves, as it were, two opposite branches, the sins of pride and of sensuality.

Sin, as a principle (sinfulness) manifests itself in the act of

* Σάρξ is not = *σῶμα*, but = *σῶμα* + *ψυχή*, in opposition to *πνεῦμα*. On this account, also, the same thing is in the main implied by *σαρκικός* and *ψυχικός ἀνθρωπος*.

disobedience—in the doing of what is not becoming. This Paul indicates by different words—*παράπτωμα παρεβασίς, παρακοή, ἀπελθεῖα, ἀδικία*. Out of the heart, the central point of the personality, proceeds this evil power, darkening the understanding, and misusing, like a tyrant, the different members of the body as so many weapons (*ὅπλα*) wherewith to wage its shameful warfare against God and that which is good (Rom. 6, 13). If man yields to it, he becomes, in his whole inner and outer life, entirely under the dominion of the flesh—sold under sin. Hence the expressions, “to be in the flesh,” “to live after the flesh,” “to mind the things of the flesh,” as indicating this melancholy condition. Without doubt, Paul concedes to the sinful man the power of free self-determination, inasmuch as voluntarily, even arbitrarily, he sins against God (Rom. 1, 28); how could man otherwise be held guilty and worthy of punishment (Rom. 2, 1)? Yea, even the heathen has in his conscience a lawgiver and an inflexible judge (Rom. 2, 15); and in this very conscience does the gospel seek and find in every man its secret point of contact (2 Cor. 4, 2; 5, 11b). But in the sinner, understanding and conscience are both defiled (Tit. 1, 15); and where his heart has become insensible, he has given himself up entirely to the service of unrighteousness (Eph. 4, 19). In such a condition, it is impossible to speak of the moral freedom of the sinner; sin is, in Paul’s eyes, no infirmity, but a fatal power, which in spite of all protests of the reason and conscience, bears away the victory over the natural man. It may rise so high as not merely to blind, but harden the man, and even to cause him to find a natural pleasure in moral evil as such (Rom. 1, 32; Eph. 4, 19).

4. After what has been said, we cannot be surprised that the Apostle declares the mind of the flesh to be enmity against God and His law (Rom. 8, 7). So much the more natural, however, is the question, in what relation, according to his view, the law stands to sin. When Paul mentions the law (*ὁ νόμος*), he ordinarily means the Mosaic law, in its whole compass of moral and ceremonial commands, as the rule of life ordained by God. The law is by no means something sinful in itself, much less the cause of evil. It is true, indeed, as a general fact, that no sin is possible without law, but then, law is possible without sin. The





law is, in its contents and aim, holy, and just, and good (Rom. 7, 12; Gal. 3, 12). It was given "because of the transgressions," (Gal. 3, 19), *i. e.*, in order to restrain them it was added to the promise; it was like a stern disciplinarian, who brings unruly boys under control by holding over them the rod (Gal. 3, 24. 25). To this extent it exerts, after its own manner, a healthful reaction against the power of sin, and teaches man to recognize it as sin, *i. e.*, as the cause of guilt and punishment (Rom. 3, 20; 7, 7). But in spite of this, its excellent aim, the operation even of the best law can, for the sinful man, be only fraught with destruction. Without the law sin is dead (Rom. 7, 8), but through the commandment it revives. The law awakens in the sinner the slumbering desire after that which is evil, and calls forth on his part resistance against its own imperative requirements. Thus it becomes the power of sin (1 Cor. 15, 56)—a power which not only reveals sin, but also constantly increases it; yea, even was with this last aim appointed by God himself, inasmuch as He willed that, through the increase of sin, the need of redemption should be more deeply felt, and the revelation of His grace so much the more highly prized. The law, however, produces only wrath (Rom. 4, 15); the transgression of it incurs necessarily the manifestation of His displeasure, and thereby brings the transgressor into a condition of slavish fear, which excludes all love, and renders the estrangement only greater (Rom. 8, 15). On this account, also, no law is able to give life to the sinner (Gal. 3, 21), that is to say, to give him the true life of the spirit, which would enable him to fulfill God's will out of love. By works of the law, therefore, *i. e.*, works which the sinful man performs from the stand-point of law, can no flesh be justified before God (Rom. 3, 20). To him who fulfills the law, life is promised; he who transgresses it has thereby forfeited his life; restoration to God's favor and friendship by the fulfilling of the law is so impossible that all who proceed on this principle must, on the contrary, expect the curse (Gal. 3, 10).

In a word, the Mosaic law had—regarded from a Christian stand-point—only a temporary and provisional worth. There

* On the distinction between *vόμος* and *δένομος* as used by Paul, see VAN HENGEL on Rom. 2, 12. [Also, WINER, *New Test. Grammar*, § 19.]

was a time when all mankind objectively (Rom. 5, 13), and Paul subjectively (Rom. 7, 9), lived without the law. A time arrives for the Christian, in which he no longer stands under the law as a controlling and condemning power (Rom. 6, 15). But until this time has come, sin and misery are only increased by the law. It can hold forth the ideal before the sinner's eye, but can never render the attainment thereof possible.

5. Thus sin brings death, just because it is wrought in opposition to the command of the law. Necessarily it is now imputed (Rom. 5, 13), as well on this side as on the other side of the grave. The sinner comes short of the glory ($\deltaόξα$) of God, *i. e.*, of the honor which he would have had with God, had he not sinned and become exposed to the righteous judgment which concentrates itself in death (Rom. 6, 21; comp. Gen. 2, 17). The Pauline idea of death is not easily defined in all its fullness. It is evident at a glance that we are not justified in restricting it to physical death alone, nor in entirely rejecting this idea. In every case the idea of spiritual death is also included (Eph. 2, 1. 5; Colos. 2, 13; Eph. 5, 14); and we cannot overlook the fact that death is, in the full sense the wages of sin, inasmuch as it ends in irretrievable perdition ($\alphaπώλεια$). That Paul had also this latter in his mind, is clear from the antithesis of death and the gracious gift of eternal life (Rom. 6, 23). In the idea of death there is united, consequently, that of the greatest spiritual, temporal and everlasting wretchedness; and in the language of the Apostle, now this, now the other side of his subject comes into prominence. Spiritual death leads to temporal, and this passes over into eternal death (2 Cor. 7, 10).

Comp., on the principal points herein treated of, especially ERNESTI, "*Of the origin of sin according to the doctrinal system of Paul,*" 2 Thle., Gött., 1863-64; TIJSSEN, *Diss. Theol. Pauli, Anthropologiam exhibens*, Gron., 1847. On the law, HAMERSTER, *Diss. Theol. de lege e Pauli Ap. sententiā*, Gron., 1838; RITZSCHL, "*The Rise of the ancient Catholic Church,*" 2 Aufl. 1857, S. 63-76.

Questions for consideration.—By what peculiarities is the demonology of Paul distinguished?—What significance for his

doctrine concerning man has the history of the Fall?—The trichotomy of man in the writings of Paul.—Paul's doctrine of the conscience.—What is the sense of Gal. 2, 19?—What of 1 Tim. 1, 8–10, as compared with the view taken of the law in the Epistles to the Romans and Galatians?—Is, in Paul's teaching, even natural death to be regarded as a positive punishment of sin?

§ 36.

Its Consequences.

Subject to the power of sin and death, man is reduced to a state of woful discord, the traces of which are apparent even in the natural world and the consciousness of which, when it is once awakened, cannot but render him unspeakably wretched. In the feeling of this wretchedness is given, nevertheless, at the same time, the point at which inner receptiveness for the blessings of salvation begins.

1. However sad the condition into which sin has brought man (§ 35), it would be less unendurable if the *man* were entirely sunk in the *sinner*. This, however, according to the teaching of our Apostle, is certainly not the case; the original nature of man has been corrupted, indeed, by sin, but by no means annihilated. In consequence thereof, there naturally arises within the sinful heart a feeling of discord, which renders impossible the enjoyment of inward peace.

2. The Pauline representation of discord in the sinful heart must be distinguished from that which he says of the conflict in the heart of the believer (Gal. 5, 17). Even in the Christian, flesh and spirit do not cease to war against each other; but in the man who is yet out of Christ, while the spirit (*τὸ πνεῦμα*) is present, it is as a part of his nature which is slavishly bound; he is by nature fleshly, and sold under sin (Rom. 7, 14). When he begins, like Paul himself before his conversion, to come through the law to self-knowledge and a knowledge of his proper destiny, the law of his mind begins to struggle with the law in his members. There is seen now the discord be-

tween the sinful nature and the awakened conscience ; but the fruitless conflict ever ends in a painful defeat, and the combatant remains an enigma to himself, unless his weakness is transformed into strength through another power than that of the law.*

3. Not in the microcosm of the human heart alone, but also in the macrocosm of the world, is reflected, in the view of the Apostle, the same element of discord. The whole creation—that is, all animate and inanimate nature—is unwillingly and in consequence of sin, subjected, through the will of God, to vanity, and awaits with longing expectation a redemption and glorifying which it shall receive only when the sighing of those who have the first fruits of the Spirit is heard, and the glory of the children of God shall have been made complete and manifest. Nature suffers with humanity, since its destiny is most intimately bound up with that of humanity : both look for the same thing—redemption.

4. Sinful man cannot be redeemed by the laying aside of the body of death, for death itself is a punishment which leads to greater misery (§ 35, 5). Paul speaks of a flaming fire, in which vengeance is taken on those who know not God, and

* We meet here one of the most difficult, but, at the same time, one of the most important, passages in the Pauline Epistles—Rom. 7, 7-24. The exposition—determined by dogmatic prepossession—which was current for centuries, would perhaps have afforded less room for difference of views, had not these two questions been unceasingly confounded :—“ Of whom is the Apostle here speaking ? ” and “ To whom is his striking description always more or less applicable ? ” That to the latter question the answer was given “ To every believer,” will surprise no one who is no stranger to the domain of spiritual life. But from this it by no means follows that Paul is actually describing the life of the believer. Against this supposition is (1) the connection and entire aim of his reasoning; (2) the fact that he describes a conflict not of the *πνεῦμα*, but of the *νοῦς* (the inward man) which pertains also to the unregenerate as against the flesh; and (3) his description in ver. 14 is not consistent with the idea of Christian freedom as presented in 8, 2; 6, 17, 18, and Gal. 5, 24. He is manifestly describing his former state in the light of his present condition, and the *present* in which he speaks is partly to be explained by the vividness of his description, partly by the fact that the after-pains of this melancholy condition were still perceptible, inasmuch as perfect redemption was not yet enjoyed. In Rom. 7, it is neither the mere natural man who is described, nor the Christian in his normal state; but the *sinner under the law*, who is beginning to awake and strive after better things, the object of the *gratia præparans et præveniens*. Paul’s words will recall the words of many an earnest-minded heathen : e. g., the ‘ *Video meliora, proboque,*’ &c.

reject the Gospel—of the suffering of punishment, even everlasting destruction, in banishment from the presence of the Lord and from the glory of His power (2 Thess. 1, 9). Elsewhere, also, it appears that he represents this judgment under figures like those of his contemporaries. Nowhere is there found even a single hint that he looks for any diminution or removal of this punishment. He proclaims, indeed, diverse heavy judgments, which are determined in degree by the greater or lesser amount of light by which the transgressor was surrounded; but even the heathen do not escape unpunished, when they sin against the light of conscience (Rom. 2, 9–12). On the part of man, also, nothing is to be reaped from sowing to the flesh except corruption (*φθορά*. Gal. 6, 8). Before rejecting this teaching of the Apostle concerning a last judgment as an unimportant remnant of his former rabbinical learning, we shall do well to ask whether the Apostle here in any way proceeds beyond that which is warranted by the word of the Lord himself and the figurative language of the Old Testament prophetical books.

5. Man, who is conscious of such a division within himself, and looks forward to such a judgment, must necessarily feel himself unspeakably miserable. Nevertheless, that which is his deepest source of suffering becomes, on the other hand, his happiness: the sinner—precisely at the time when he feels himself irretrievably lost, and *inasmuch as* he does so feel himself—can be saved. The consciousness of his own misery (Rom. 7, 23–25) is at the same time the inner point of contact for the work of redemption. Herein is the fallen man distinguished from the fallen angel, whom Paul never otherwise represents than as taking pleasure in corrupting, and as given up to everlasting perdition. If, however, the salvation of the sinner, which is in this way psychologically possible, is to become an actual fact, it must proceed from God himself.

On Rom. 7, 7–24, see the Prize Essays of FOCKENS and BERGSMA crowned by the Hague Society (1832) and especially the Commentaries of THOLUCK and LANGE. On Rom. 8, 19–23, our “*Christol. of the N. T.*,” bl. 300–311, and LANGE. The whole Pauline conception of the depth of this wretchedness has, perhaps, after AUGUSTINE and LUTHER, been better understood

by no one than by BLAISE PASCAL. See the Dissertation on this subject by Dr. WIJNMALEN, Utr. 1865.

Questions for consideration.—What opinion are we to form as to the person who is introduced as speaking in Rom. 7, 7–24? —Summary and criticism of the most important expositions of Rom. 8, 19–23.—Harmony and criticism of the whole doctrine of man's misery as contained in Paul and in Augustine.—Its permanent truth and value.

SECOND DIVISION.

MANKIND AND THE INDIVIDUAL MAN THROUGH AND IN CHRIST.

§ 37.

The Plan of Salvation.

The righteousness of God, which, on account of sin is wanting both to Jew and Gentile, is promised and presented to the sinner in a way very different from that of his own merit. The Gospel of the New Testament proclaims the mystery of a Divine plan of salvation, which, formed before the foundation of the world, was shadowed forth throughout the whole preparatory economy of the Old Testament, and revealed in the fulness of time; which embraces the Jewish and Gentile world, heaven and earth, and in its gradual development shows forth, with a lustre before unknown, the majesty and glory of God.

1. What could proceed from God alone has actually been bestowed by God. With Paul it is a certain fact that God in Christ has done that which to the law was impossible (Rom. 8, 3, 4). If it is impossible that God should be the efficient cause of moral evil (Rom. 3, 8), so it is equally certain that He is the cause of all that is spiritually good (1 Cor. 1, 30). Therefore, also, God, in the whole fullness of His being, is called

the Saviour (1 Tim. 1, 1; 2, 3; *σωτηρίᾳ*, a truly Pauline characteristic in the Pastoral Epistles), whose love to sinners—a love, however, which had been entirely forfeited by them—bears the character of grace, and bestows upon them that which reason, left to itself, is not able even to comprehend (1 Cor. 2, 9).

2. The Gospel of this grace is consequently, in the view of our Apostle, something absolutely new—not the continuation of the old order, but its direct opposite. It is the joyful message of the sinner's justification before God through faith in Christ, and, as such, a revealed secret (*μυστήριον*). For the word *mystery* has, in the usage of our Apostle, a sense entirely different from that in which it was employed at a later period. It signifies a matter which was before unknown, but has now come to light, and on this account ceases to be hidden, although, even after it has been made known to men, it retains its obscure and mysterious side (Rom. 11, 33). "Understanding in the mystery" is obtained only through revelation (Eph. 3, 3, 4)—a peculiar supernatural act of God, which is indicated by Paul in different words—*ἀποκάλυψεις*, *φανέρωσις*, etc.—in using which, however, it cannot be shown that he sharply distinguishes between them in order to express in each case a different idea of revelation. What, on the other hand, is still concealed in the future, remains till then a mystery, which from the nature of the case, can be believed only on the word of him who declares it (1 Cor. 15, 51). Although Paul enumerates several such mysteries, all of which fall within the domain of Christian knowledge (1 Cor. 13, 2; 14, 2), yet preëminently the Gospel is with him the *one* great mystery of Christ (Eph. 6, 19; Col. 4, 3), which exhibits a character by no means speculative, but, on the contrary, one especially practical (1 Tim. 3, 16).

3. That which is new did not on this account come in without preparation. The New Testament is essentially contained in the Old, and is witnessed by the law which is replaced by it, and by the prophets, of whom it is a glorious fulfillment (Rom. 3, 21, 22). No Apostle has shown a deeper insight into the whole course of the world's history than Paul. His philosophic eye sees in the whole pre-Christian period one long age of preparation which was brought to completion only in the coming of Christ (Gal. 4, 4). He is the end of the law (Rom.

10, 4), the goal to which its whole economy tended; and while, before his appearing, God allowed the Gentiles, in a certain sense, to walk in their own ways (Acts 14, 16), yet the most privileged nation under the old covenant resembled a child who has not yet come to full age (Gal. 4, 1, and following). On this account, he could regard an abandoning of Christianity only as a relapse into an earlier stage which had been already left behind (Gal. 4, 9), and must look upon the obstinate unbelief of the Jews (2 Cor. 3, 14; 4, 4), as a fruit of the most lamentable blindness. The Gospel, which is of a spiritual nature, cannot possibly be understood by the psychical man as such, for it must be spiritually judged of (1 Cor. 2, 14). And no wonder, since it makes acquainted with God's purpose of saving sinners—in former ages hidden from men—a purpose which has been formed and carried into execution in accordance with his own plan.

4. The salvation proclaimed in the Gospel is nothing else than the carrying out in time of that which God had determined within himself from all eternity. Even in his earliest writings, Paul shows that he regards those who believe in Christ as elect of God (1 Thes. 1, 4; 2 Thes. 2, 13), in whom the ideal of ancient Israel is most beautifully realized (Gal. 6, 16). Especially in the Epistles to the Romans and Ephesians (Rom. 9–11; Eph. 1, 4, sqq.) does this idea come prominently into the foreground. The Apostle speaks of a Divine plan of salvation the center of which is Christ, and its end the bright revelation of God's glorious perfection (Rom. 11, 36). This plan was no more originated in consequence of sin than it can be permanently frustrated by the power of sin. It is eternal as God, and is founded not on any excellence of man himself, but in God's adorable and unchangeable good pleasure: not *because* believers are holy, but *in order that* they may become so, has God chosen them (Eph. 1, 4,); and this their faith is not the cause, but only the sign of their election unto salvation. Without doubt, Paul recognizes a Divine calling and election to a participation in the blessings of (outward) Christianity; yet he nowhere makes an essential difference between this and the calling and election to everlasting salvation. He could not, indeed, make this distinction, since those to whom

he explains this mystery were, as a rule, Christian believers. Without doubt, he speaks of the choice of the Gentiles in their totality (Rom. 9–11), as opposed to the national rejection of the Jews; but nowhere is there to be found a single proof that he entertains any other view than that of personal election to salvation with regard to the individuals of whom this totality is composed (*ἐν λογιᾳ*). The contrary is manifest from the way in which he views the history of Jacob, Esau, and Pharaoh and in which he consoles believers, and urges them to the work of sanctification, by reminding them of their personal predestination. “All this is singularly clear, and certainly it will not be with exegetical arguments that the system which the Augustines, the Calvins, the Gomars have built up upon these premises can henceforth be combated” (REUSS).

5. The Divine plan of salvation is in itself one and indivisible, but is for the individual only gradually realized. God has known His own from eternity in love (*πρόηγυνωσις*), and on this account has foreordained them (*προώρισεν*) to be conformed to the image of His Son. Only on dogmatic grounds can one desire to draw a sharp line of distinction between these two terms: in an impartial examination of the Pauline system of thought, they flow, as it were, the one into the other. “Willingly will we let pass this distinction, which in fact only conceals without revealing anything” (SCHLEIERMACHER). Both belong to the sphere of eternity; in time, on the other hand, is the calling (*κλῆσις*) with which the personal safe-conduct of the believer to the blessedness designed for him begins. The Apostle, in employing this term, conceives of no mere outward call, but one which is, at the same time, inwardly understood and accepted. Wherever there is a calling in the Pauline sense of the word, *there*, at the same time, is the germ of faith and of conversion; and herein lies the logical ground for the called being spoken of as those who are here justified and hereafter glorified. That they are, however, the one and the other, they owe exclusively to the absolute good pleasure of God (*εὐδοκία τοῦ θεοῦ γιμάτος*), which is inseparably one with his moral perfection, and consequently partakes in no degree what ever of an arbitrary character (Eph. 1, 5–11).

6. Such a doctrine would appear harsh, considered apart from all connection with the sovereign omnipotence of God on the one hand, and the absolute reprobation due to sin on the other hand. But it is precisely to this connection that the Apostle draws attention, when (Rom. 9–11) he discusses from the apologetic stand-point the exclusion of the Jews from the blessings of the kingdom of God, as opposed to the reception of the Gentiles. While he gives expression to his heart-felt sorrow for the fate of his nation, he shows (*a*) that Israel's rejection (9, 6–13) does not conflict with the unchangeableness of God, since the promises of salvation in the Old Testament are ever made to the true, *i. e.*, the believing Israel; and just as little (*b*) with the righteousness of God (9, 14–29), since God is indebted to no one, and, as Lord, has the sovereign disposal of every creature; still less (*c*) with His holiness, since this rejection is only the just punishment of Israel's unbelief (9, 30—10, 21); least of all (*d*) with His truth, compassion, and grace, since Israel's fall becomes salvation to the Gentiles; and, more than this, is to be followed by its own restoration (Rom. 11). He does not, indeed, in this manner, remove all objections; but, nevertheless, by a constant reference on the one hand to the pregnant texts and examples of the Old Testament, and on the other hand to the exalted majesty of God, he reduces to silence obdurate gainsaying. His object is manifestly to establish the doctrine of God's free grace, not so much against all working and striving on our part, as against all self-righteousness and all human merit.

7. Belief in God's unalterable decree is for Paul no object of abstract reasoning. "Paul is not here a philosopher, who is deducing scientifically the formulas of metaphysics; he is an advocate who is pleading the cause of God" (BONIFAS). Far from commanding an *à priori* searching into this revealed mystery, he rather teaches believers, standing, as it were, at the end of their journey, to look back upon that which God has destined for them in Christ; that by meditating thereon, both the fruitfulness and the joy of their faith may be increased. While acknowledging that, even by the manifestation and punishment of obdurate unbelief, God's eternal counsel is fulfilled, he regards this unbelief itself as a fault, for which men

are personally responsible. As it is impossible to mistake the plain sense of Romans 9, so also is it unjustifiable to separate this chapter arbitrarily from the tenth and eleventh. The true synthesis of the apparently irreconcilable antinomy between the Divine predestination and human freedom is not stated even by Paul. It suffices him to lay upon the second member no less stress than upon the first—not merely to bewail the unbelief of Israel as a sad fact, but as a great sin—and to await from the future the solution of a problem which is for unbelief a stone of stumbling, but is already for faith an occasion for deepest adoration.

8. This it must be in the widest sense of the word, since God's plan of salvation extends not to this world alone; but to the whole creation. The great thought of God to unite all things under one head has reference not only to men, but also to angels—not only to earth, but also to heaven (Eph. 1, 10; Colos. 1, 20). If we meditate somewhat deeply upon this Divine purpose, it manifests to us God's adorable wisdom (Eph. 3, 9–12), but, above all, the inexhaustible riches of His grace, and along with these His adorable foreknowledge (Rom. 11, 33–36), in a light in which they could not otherwise be seen, and which calls forth from the Apostle a strain of exultation (Rom. 8, 31–39), of which even Erasmus, full of admiration, exclaimed : “*Quid unquam Cicero dixit grandiloquentius?*” No wonder—the eloquence of Cicero had never such material to dispose of; and not talent, but the heart, guided the pen of Paul.

Compare the Academical Dissertations of VAN STAVEREN, *de Evang. Naturâ*, Gron. 1839; VAN GESSELER, *de præpar. Jud. et Gentil. ad Relig. Chr. accip.*, Gron. 1839; BOELES, *de Mysteriis in Rel. Chr.*, Gron. 1843; VAN BELL, *de Patefact. Christ. indole*, Lugd. Batav. 1849. And, above all, the dissertation of LAMPING, (*Diss.*) *Pauli de prædest. Doctrinam exponens*, Traj. 1860. Also the work of G. W. KRUMMACHER, “*The Doctrine of Election*” (Exposition of Rom. 9, 11), Duisburg, 1856. [Compare also the Commentaries of Ellicott on Galatians and Ephesians; and Goodwin's Exposition of various passages of the Epistle to the Ephesians. 2 vols. (reprinted), Edin. 1861.]

Questions for consideration.—What is with Paul the proper essence of the Gospel?—What does he teach in Col. 2, 16, 17?—The Gospel a revealed mystery.—The way of life under the old covenant, Rom. 4.—The psychological ground for Paul's doctrine of predestination.—Its relation to the Pauline universalism.—Connection and difference of the Pauline doctrine with that of Augustine and Calvin.—Does Paul teach reprobation as unconditionally as he proclaims predestination to everlasting life?—To what extent has the Apostle succeeded in removing the objection that God is made the author of sin?—Does Paul's doctrine of predestination contain no necessary premises to that of the restoration of all things?—Argument of Rom. 8, 28–30.—Sense, beauty, and power of Rom. 8, 31–39.—The doxology, Rom. 11, 33–36.

§ 38.

The Christ.

The Divine plan of salvation has for its centre Christ, the Son of God, the Saviour of sinners, who appeared on earth in human flesh, that, as the second Adam, He might be the spiritual head of the new humanity. Relatively little does Paul communicate concerning the Lord's earthly history; but every conception of His person in which He is regarded either as man only in appearance, or as a *mere* man, is expressly condemned by the doctrine of the Apostle.

1. It belongs to the excellencies of the Pauline theology, that he ever considers the plan of salvation in connection with Him in whom it has been realized. Christ is for him the centre, not merely of the Gospel, but of the whole history of the world. Although in his teaching he throughout takes his departure from *man* (§ 33. 4), he yet rises unceasingly to Him in whom the ideal of mankind is realized; and while he manifestly lays greater stress upon his testimony concerning the work of the Lord than upon that concerning His person, he has yet expressed himself regarding the latter in a manner which leaves no room for doubt as to what he really thinks on this subject.



2. The Tübingen school has asserted that the Christology of the latest letters preserved under the name of Paul exhibits a different character from that of the four whose genuineness it acknowledges. In itself, this would occasion no difficulty; certainly not if we believe that the Holy Ghost was leading the Apostle, in giving this part of his testimony also, from light to light, from strength to strength. If those epistles in which we find his loftiest Christological thoughts, e. g., those to the Colossians and Philippians, were composed in the time of, and partly with reference to, the earliest Gnostic errors, nothing prevents us from supposing that precisely this error urged the Apostle so much the more powerfully to declare the truth. The case would certainly be different if anything were asserted in the later epistles which was denied in the earlier, or the converse. How little this is really the case is evident from the fact, that the points of departure and commencement for the lines of thought which run through his latest writings are constantly to be discovered in his earliest.

3. That Paul relates but little of the words, deeds, and events of the Lord's earthly life, strikes us at once, from a glance at his writings. With the exception of a single saying (Acts 20, 35) he never appeals to the words of the Master, and even of the history of His life he mentions only a few particulars. The attempt has been made on apologetic grounds to gather a life of Jesus out of the writings of Paul; but the harvest has been only scanty. The First Epistle of Peter alone contains more reminiscences, e. g., of the history of our Lord's sufferings, than all the Epistles of Paul. The cause is to be sought in the fact that Paul had no personal intercourse with the Lord, and attaches to this privilege, the want of which had been so richly compensated in his experience, but a subordinate value (2 Cor. 5, 16). Not the teaching and suffering, but the risen and glorified Christ, is here above all brought into the foreground; he has less to do with Jesus in himself than with Jesus as *the Christ*. With the proclamation of this truth he comes forward immediately after his conversion (Acts 9, 20, where *Jesus* is to be read instead of *Christ*, and *Son of God* must be understood as a title of the Messiah). He defends it, in presence of Jew and Gentile, by an appeal to the Holy Scriptures (Acts 17, 3; 18, 5);

and though he repeatedly lays stress upon the circumstances that the Lord sprang from David's seed (Rom. 1, 3; 2 Tim. 2, 8), this is doubtless because His princely descent was an absolutely necessary condition of His Messiahship.

4. There is no ground for supposing that Paul doubted in any respect the true humanity of the Lord. He describes Him as being born of a woman (Gal. 4, 4), partaker of the weakness of our nature (2 Cor. 13, 4), and sets His mind and feelings as an example before the eyes of His followers (Phil. 2, 5). But just as little can we doubt that Paul saw in the Lord one who was more than man; and that not merely in the middle or at the close of his Apostolic labors, but at their very beginning. He had, indeed, beheld the persecuted Nazarene in more than earthly glory (Acts 26, 13, *sqq.*), and at once acknowledged that He whom the Jews had crucified was none less than the Lord of Glory himself (1 Cor. 2, 8). Does this mean simply that He is now living in glory? Even the peculiar manner in which Paul speaks of the human nature in Christ, leads to the supposition that such an explanation is too weak. He calls Him, indeed, the second man, but the one who is "from heaven," (1 Cor. 15, 47, according to the shorter reading) and declares that God sent his Son "in the likeness of sinful flesh" (Rom. 8, 3), which would, at least, sound strange, if this Son had claimed no personal pre-existence, and had not very clearly distinguished himself from sinful flesh. That this latter also is the view of the Apostle is increasingly clear, when we hear him designate Christ as the image of God, in whose countenance the glory of God is seen (2 Cor. 4, 4-6); God's own beloved Son (Rom. 8, 32; compare Eph. 1, 6), as such beyond doubt, declared (proclaimed) with power by the resurrection from the dead (Rom. 1, 4); proclaimed, but by no means *constituted*, the Son of God thereby. How else were it possible that He was already working under the old covenant (1 Cor. 10, 4, 9), yea, as the Apostle plainly teaches, was rich with God even before His voluntary incarnation (2 Cor. 8, 9)? Certainly he distinguishes the Son from the Father, and places Him in regard to the Father in a relation of definite dependence (1 Cor. 3, 23; 11, 3; Eph. 1, 17); but, nevertheless, he does not hesitate a moment to speak of Him as the mediate cause through which

all, without exception, has been called into existence (1 Cor. 8, 6), tacitly to apply to Him that which in the Old Testament is spoken of God (Rom. 10, 13), and to exalt Him—for only thus can we at least read or understand the words, Rom. 9, 5—as God, above all blessed for ever.

5. We regard it as a hopeless undertaking, in presence of such expressions of the Apostle's mind, to persist in the assertion that the Christ of the four universally acknowledged epistles is nothing but the heavenly man (BAUR). Even the connection into which His name is brought with that of God the Father on the one hand, and of the Holy Spirit on the other, leads us to a higher conception; and the metaphysical element of the Pauline Christology becomes still more evident when we direct our attention to his later utterances, and observe in them, instead of conflicting ideas, the fairest harmony and development. This is seen to be the case in the *locus classicus* of the Epistle to the Philippians (Phil. 2, 5–11), where he represents the Son of God first in his pre-mundane existence, then in his earthly humiliation, and finally in his heavenly glory; and describes the incarnation as a voluntary laying aside of this original form of God in which He might have continued to live and reign. We think, however, especially of the sublime words in the Epistle to the Colossians (Colos. 1, 15–20), in which the Apostle places the Son of God's love in a relation, on the one hand to the Father, on the other to the world, and again to the kingdom of God, which would be absolutely inconceivable, unless in Him the fullness of the Godhead (Colos. 2, 9) dwelt bodily as in a holy temple. Only on the assumption that this latter was really the Apostle's idea, can we understand the appellation which he gives to the Lord—as an unbiassed exegesis seems to require us to understand his words—of “our great God and Saviour,” (Tit. 2, 13), and the doxology addressed to Him at the close of his Apostolic course (2 Tim. 4, 18*b*), which he, the strict monotheist, would, without doubt, have been the first to condemn as a sinful deification of the creature, had not Christ, according to his conviction, possessed a nature and dignity which raises Him above all created beings.

6. And yet, however certain and important all this may be, it does not explain the entirely unique position which Christ

occupies in the Pauline scheme of doctrine. Not as a supernatural manifestation or Divine person itself, but as *man*, the man by way of excellence—precisely because He is from heaven—is the Lord all things to Paul, not only for his faith and life, but also for his thinking. It is more than an accident that he speaks of the mediator between God and man with so great emphasis as the man Christ Jesus (1 Tim. 2, 5); the whole work of redemption had been to Paul entirely inconceivable were this man human only in appearance. The philosophic spirit of the Apostle manifests its striving after unity notably in the fact, that in the history of mankind he repeatedly discovers a point of unity, and as from the first Adam he sees sin and death, so from the second he sees redemption and life proceed (Rom. 5, 12–21; 1 Cor. 15, 21–22). He contrasts Christ with Adam, as the higher with the lower, as the spiritual with the merely natural principle of life (1 Cor. 15, 45–47). Because he was perfectly Divine, He could be perfectly human, and, in so far as humanity enters into a personal union with Him, at the same time, the Creator of a new principle of life. On this account Paul attaches so great a value to the absolute purity and sinlessness of the Lord (2 Cor. 5, 21; Phil. 2, 8; comp. Rom. 8, 3; 15, 3). There lies in this also the ground for the supposition, that if Paul does not mention the supernatural conception and holy birth of the Lord, he yet cannot have denied or doubted it. In connection with his doctrine of sin, it is also inconceivable that, according to his view, the second Adam came less immediately than the first, through a miraculous intervention of Divine power. As the faultless head of a new humanity, Christ has for Paul the highest, yea, an everlasting importance. And here we reach the point at which we can understand the peculiarity of his own Soteriology.

Comp. our “*Christology of the N. T.*,” bl. 214–250; BEYSCHLAG, “*For the Pauline Christology*” in the *Studien und Kritiken*, 1860, S. 431 ff; “*Christology of the N. T.*,” S 201–256; KOLTOFF, *Vita Jesu Christi a Paulo Apost. adumbrata* (1842); RABIGER, *Comment. de Christol. Paulinâ contra Baurium*, Bresl. 1852. On Philip. 2, 6–8, the Commentaries of MEYER, [ALFORD, and ELЛИCOTT]. On Colos. 1, 15–20 see

the Dissert. of S. HOFMEIJER, *de Πρωτότοκῳ*, Traject. 1856, and of J. CRAMER, *de Arianismo*, Traj. 1858.

Questions for consideration.—Connection between the Pauline Christology and the doctrine of predestination.—Nature and importance of that which Paul communicates regarding the history of the Lord.—Exposition and defence of the most important texts here referred to.—Critical review of the texts in which, according to the ordinary reading and exposition, the title of Θεὸς is given to the Lord.—Harmony and difference between the first and the second Adam, according to Paul.

§ 39.

The Work of Redemption.

The whole earthly and heavenly life of Christ—especially His voluntary self-surrender to the death of the Cross, and His glorious resurrection on the third day—has the definite aim of redeeming mankind from the guilt and dominion of sin, and thereby restoring to man the salvation he has lost through the disobedience of the first Adam. At the same time, the way which the Gospel opens to this goal is diametrically opposed to that which the law presented: the justification of the sinner herein proclaimed is a justification only through faith.

1. The soteriology of Paul is not only richer than his Christology, but it bears, besides this, a highly peculiar character. This peculiarity is manifest even in the first Apostolic missionary address of his with which we are acquainted (Acts 13, 38. 39). The Pauline doctrine of redemption is, above all things, a doctrine of justification (comp. § 33, 3), a doctrine which he presents with evident preference; in the Epistle to the Romans more thetically (i. e. by way of statement), in the Epistle to the Galatians more polemically, and which he once even (Rom. 1, 16. 17) announces as the essential doctrine of the Gospel. By the term "righteousness of God" (*δικαιοσύνη Θεοῦ*) Paul understands in this connection no attribute of God, but a state before Him; a righteousness conferred by God through

grace—in the way of imputation—upon the sinner, whom God regards and treats as just; and which is consequently diametrically opposed to any self-righteousness before God, which the sinner seeks to establish by the most exact fulfillment of the demands of the law (Rom. 10, 3; Phil. 3, 9). With his eye fixed upon the distinction once conferred upon Abraham (Gen. 15, 6), the true Israelite—especially the Pharisee—knew no higher blessing than that of being righteous (**פִּתְּחָה**) before God. Paul himself had formerly sought this in the way of works (Phil. 3, 4–8), but had recognized the folly of this attempt, and had acknowledged the highest value of the Gospel precisely in the fact that it opens up an entirely different way to the desired goal. He mentions, it is true, and glories in, other blessings conferred by God in Christ (1 Cor. 1, 30), but nevertheless justification occupies the highest place (Rom. 10, 4) in his estimation. In Christ the sinner, who regards personal participation in the favor of God as the highest of all the blessings of salvation, finds that which he elsewhere seeks in vain.

2. If we ask the Apostle what Christ has done and is yet doing to this end, we find that even the Lord's coming in the flesh is regarded by him as connected with the condemnation of sin, but thereby also with the restoration of the sinner (Rom. 8, 3, 4; 1 Tim. 1, 15). He likewise directs us to His precepts and example as the rule of the new life (Gal. 6, 2; Phil. 2, 5). But, above all, he presents, as of supreme importance, the death of Christ and His resurrection from the grave; two events between which he sees the closest connection (Rom. 4, 25). This is the truth which he first proclaims to the Corinthian Church, and of which he has afterwards to remind them (1 Cor. 15, 3, 4). Hence, gathering into a single sentence the burden of all his preaching, he points to Jesus Christ the crucified (1 Cor. 1, 23; 2, 2; Gal. 6, 14). Yet he does not attach any less value to the life of the Lord in glory than to His life in His humiliation. Let us see how he insists on the connection of both with the work of salvation.

3. That Christ truly died is no where proved by Paul, because it was not, like his resurrection from the dead, doubted. But so much the greater stress does he lay upon the fact that He must suffer (Acts 26, 23); and far from finding therein only

a mysterious lot, he presents the Lord's giving of himself up for the suffering of death rather as an act of high moral significance; an act, however, in no degree arbitrary, much less separated from the whole life which preceded it. The later theological distinction between the active and passive obedience of Christ, is least of all to be justified by an appeal to our Apostle. The whole life of the Lord is with him *one* act of obedience, which finds its point of culmination in the death on the cross (Phil. 2, 8). He was not merely delivered (Rom. 4, 25), but gave himself up (Gal. 1, 4; 2, 20), according to the will and counsel of the Father; moved thereto by a love which passeth all understanding (Eph. 3, 19), and which, gloriously displayed towards the unworthy, bears the character of grace (2 Cor. 8, 9). Because the Lord's death is such a moral act, it is a sacrifice which could be only well pleasing to God (Eph. 5, 2). On account of this perfect harmony of both, the Apostle could elsewhere say, God spared not His own Son, but delivered Him up for us all (Rom. 8, 32).

4. As to the true nature of this sacrifice, Paul does not leave us long in uncertainty, when he writes that God set forth the Saviour as a propitiatory sacrifice (*ἱαστήσων*, Rom. 3, 25) through faith in His blood. For the same reason, he calls Christ in His death the Passover of Christians (1 Cor. 5, 7); for the Paschal Lamb also was originally a sin-offering. Manifestly he implies that by the self-sacrifice of Christ was really effected that which was symbolically represented by the Mosaic ritual (Colos. 2, 17). Such a covering of guilt before the eye of God was necessary on God's side for the manifestation (*ἐνδείξις*) of His righteousness, on account of the temporary passing over of sins formerly committed (Rom. 3, 25); and indispensable for man, in order to procure for him that blessedness which he had forfeited through his sins. There is, consequently, according to Paul, a direct connection between the Lord's self-surrender, and the sins of the world (Rom. 4, 25). Not merely by means of sinners, but on behalf of sinners (1 Cor. 15, 3), did Christ die; and the consequence which this act at once brings with it is, that these sinners, on their entering into communion with Him, no longer need to die for their sins. Death is the punishment of sin, and from this revelation of wrath they are deliv-

ered in Christ. Through his blood we have redemption ($\delta\pi\lambda\nu\tau\varphi\omega\sigma\iota\varsigma$), and this is concentrated in the forgiveness of sins, because in forgiveness is already contained (in principle) every other blessing.

5. The extent of this blessedness will be treated of hereafter (§ 40). Here the remark may suffice, that the righteousness ($\delta\pi\kappa\alpha\iota\sigma\sigma\nu\eta$) before God which is the portion of the believer, is a fruit of justification ($\delta\pi\kappa\alpha\iota\omega\sigma\iota\varsigma$), and this, in turn, is the fruit of the shed blood of atonement. No wonder that the price at which such a salvation was obtained is called by the Apostle great (1 Cor. 6, 20); a statement which is only apparently in conflict with another statement, namely, that we are saved by grace. The former has reference to the immediate ground; the latter to the source and primary cause of the benefit. If we ask the Apostle as to the connection between the propitiatory death of the Lord and the justification of the sinner, he replies that the righteousness in which the sinner may now glory is an imputed righteousness, that of the righteous and holy Christ. By virtue of the law of the most intimate vital communion, all which is ours becomes His, and all which is His becomes ours. He is treated as personal sin (2 Cor. 5, 21), in order that sinners may in Him be regarded and treated as righteous. He bears on the cross the curse of the law, in order that He may redeem us therefrom (Gal. 3, 13). Paul, then, doubtless, conceives of the Lord as dying not merely for the benefit of, but actually *instead of*—but of whom? In general he mentions “ungodly ones” (Rom. 5, 6), without any restriction [of race or people], affirms that God will have all to be saved, and glories in Christ as the Mediator—a word which is found only in Paul, and in the Epistle to the Hebrews—between God and men (1 Tim. 2, 4, 5). But especially is it Christians who know that One has died for them all, in consequence of which they now all live (Rom. 8, 32; 2 Cor. 5, 15). There is no contradiction between the one statement and the other, if we simply observe a just distinction between the design and the fruit of the Lord’s propitiatory death. Where this fruit is enjoyed, there the self-surrender of the Son of God is at the same time regarded as the highest revelation of a love which saves the sinner by the self-same act by which it righteously condemns the sin. The idea

of a conflict between God's righteousness and grace is of later origin by some centuries, than the writings of Paul.

6. The expiation of sin (*ἱλαστήριον*) is the basis of the reconciliation (*καταλλαγή*) between the sinner and his holy Creator. In this latter sense, also, the atonement proceeds from God, who on this account is called not only "the Justifier" (Rom. 8, 33, ὁ δικαιῶν) but also "the Reconciler" (2 Cor. 5, 19, *καταλλάσσων*); who has in Christ reconciled the whole world (*κόσμος*) to himself; yea, has brought about a reconciliation in divided humanity (Eph. 2, 14–16), and has thus restored peace between heaven and earth (Colos. 1, 20). For the enmity existed not on the part of God, but only on the part of men (Rom. 5, 10; 8, 7), and is now, by the manifestation of the highest love, vanquished and slain on the Cross (Eph. 2, 14–16). Thus, by the death of the Lord, the broken bond is restored between man and his God, as well as between Jew and Gentile, and the power of darkness vanquished and led in open triumph (Colos. 2, 14, 15); while, on the other hand, all believers are, through the love of Christ, united in one holy communion (Eph. 5, 25–27).

7. The community whose guilt is thus covered, is at the same time in Christ delivered from the dominion of sin; the forgiveness of sin, the great aim of His death, becoming thus the means to a higher aim—the sanctification of all His people. In the Apostle's conception, the one is inseparably connected with the other. On the one hand, it is certain that Christians, on account of the death of Christ, no longer need to die for their sins; on the other hand, that they have, with Him, died to sin (2 Cor. 5, 14, Greek text). The communion of faith between the Lord and them, symbolised in baptism, is so close that because He has died to sin they may be regarded as being, with Him, dead to sin (Rom. 6, 3–11). The cruel tyrant, whose wages they here once received (in Him), has, in consequence thereof, lost all right to them, and all claim upon them. They are henceforth to regard themselves as dead to sin, that they may live exclusively to God. The death of Christ is not only the life of His people, but also the crucifixion of their old man. Their spiritual unity with Him, in other words, renders it impossible for them any longer to serve sin; through faith in

Him, its dominion is, in principle, destroyed. That this is indeed the ultimate aim of the Lord's death we are reminded by the Apostle in various ways in his epistles from the earliest to the latest. (See, for example, 1 Thess. 5, 10; Gal. 1, 4; 2, 20; 2 Cor. 5, 15; 1 Cor. 6, 20; Rom. 8, 4; Eph. 5, 2; Colos. 1, 22; Titus 2, 14). Not only to individuals, but to the whole community, does this gracious purpose extend (Eph. 5, 25-27). And it can and will be so much the more certainly accomplished, as Christ is not merely the Dead but also the Risen Christ.

8. Far from separating for a moment the Lord's death from His new life, Paul rather brings both facts into such close connection, that we might almost doubt which of them, in his estimation, holds the first place. It is at least certain that with him the resurrection is not of *less* soteriological importance than the death of our Lord on the Cross; yea, that in a certain sense he gives the preëminence to the former (Rom. 4, 25; 5, 10; 8, 34). No wonder, since the resurrection is, on the one hand, the pledge of the certainty and perfection of the completed atonement; on the other hand, the fountain, the type, and the power of the new life of those who are spiritually one with the risen Christ.

9. We cannot feel surprised that Paul, not less than Peter (§ 27), places in the foreground (Acts 13, 30; 17, 3. 31; 23, 6; 2 Tim. 2, 8, and many other passages) the resurrection of the Lord; yea, with warmth defends it (1 Cor. 15, 4-8). In his case likewise the new life sprang from the sight of the Risen One, and to him the whole Gospel stood or fell with the recognition of this indisputable fact (1 Cor. 15, 14-20). Yet we must not overlook—what has indeed been arbitrarily denied—that he everywhere regards this resurrection very definitely as a restoration of the body to life, and a return from the grave. Of what significance—if this is not to be firmly held—is his declaration [to the Corinthians] that the Lord was buried, that He rose again the third day, and appeared unto His disciples? Between the continuance of a purely spiritual existence which He has in common with all the dead, and “our justification” (Rom. 4, 25), no rational connection is conceivable. Besides, only a real, *i. e.*, bodily resurrection, could be a prophecy of the future

bodily resurrection of believers (Rom. 8, 11; 1 Cor. 15, 21-23; Phil. 3, 21).

10. Through the resurrection, the Lord, after a previous humiliation, passed into a state of glory in which, with no further suffering, he can evermore live unto God (Rom. 6, 10). Only twice does the Apostle mention the circumstance of the visible ascension of the Lord (1 Tim. 3, 16; Eph. 4, 7-10); in the latter of these (as it would seem), in contrast with his descent into the region of the dead, which we found also referred to by Peter (§ 27). So much the more emphatically does he dwell upon the work of the Redeemer in heaven, which, not less than His earthly life, is consecrated to the salvation of His people. Exalted to the right hand of the Father, He not only intercedes for them (Rom. 8, 34); but also hears and answers them, when they on their part call upon Him (1 Cor. 1, 2; 2 Cor. 12, 8, 9; comp. Acts 23, 11). He reigns not only through the moral power of the truth, but immediately and personally in the Church; and is, at the same time, head over all for the Church, to make all subject to His power (Eph. 1, 20-23), and to fill all things with His life-giving energy (Eph. 4, 10). He is excepted from this dominion, from whom it proceeded, to whom it will one day return (1 Cor. 15, 24-28), and in whose glorification it must of necessity end (Phil. 2, 9-11).

11. The exaltation of Christ is consequently for himself the reward of His perfect obedience, but for all His people the fountain of salvation. Reconciled to God through His death, they are saved by His life, yea, themselves live in consequence of the power which unceasingly flows forth and passes over from the head to the members (Rom. 5, 10; Eph. 1, 22. 23). Thus it is clear that the saving work of Christ on earth and in heaven is, according to the view of Paul, an inseparable whole (1 Tim. 3, 16), and that through the obedience, thus crowned, of the second Adam, the disobedience of the first is more than repaired (Rom. 5, 18-21). His righteousness becomes theirs; but only in so far as through faith they have become personally one with Him. As opposed to an impossible justification by works of law, there is brought in a perfect justification by grace, *through faith alone*, not at all *for the sake of* faith (Rom. 3, 28). The doctrine of the Apostle concerning the nature and fruits of this faith, we shall presently proceed to investigate.

Comp. VAN OOSTERZEE "Christology," II. bl. 251–287; for particular points, TISCHENDORF, *Doctrina Pauli, Ap. de vi mortis Chr. satisfactoriâ*, Lips. 1837; LIPSIUS, "The Pauline Doctrine of Justification," Leipz. 1853; RAUWENHOFF, *Dissertatio de loco Paulino qui est de Αιωνιώσει*, Lugd. Bat. 1852; BOEK, *Disquisitio exhib. Pauli. Ap. doct. de τῇ Απολυτῷώσει*, Amstel. 1856; BONNARD, *de la Resurrection de Christ dans la Theol. de St. Paul*, Strasb. 1862.

Questions for consideration.—Is development and progress to be observed in the Apostle's teaching concerning the work of redemption?—What is the sense of 1 Cor. 1, 30?—What is suggested by 1 Cor. 1, 13b (compare Col. 1, 24) as to the significance of the Lord's death upon the Cross?—Investigation of the most important soteriological utterances.—Wherein lies, according to Paul, the connection between the atoning and the sanctifying efficacy of the death of the Lord?—In what relation do the death and resurrection of Christ stand to the death and resurrection of his people?—In what sense is Christ called "the first fruits of them that are fallen asleep," 1 Cor. 15, 20?—What is the teaching of Eph. 4, 8–10?—What of Phil. 2, 9–11, as compared with 1 Cor. 15, 24–28?—The contrast drawn in Rom. 10, 4–10.

§ 40.

The Way of Salvation.

The faith which thus justifies the sinner before God, consists in a confiding surrender of one's self to Christ, and an enduring communion with Him. It is a faith whose seat is the heart, whose author is God, whose manifestation is the new life, and whose priceless fruit is restoration to God's favor and friendship, with all its blessed consequences, even on this side the grave.

1. That faith alone opens the way to salvation, is so emphatically declared (Acts 16, 31; Rom. 10, 10) by Paul, that no doubt as to his view is possible. An express definition of this faith,



however, (such, for example, as in Heb. 11, 1) he has nowhere given, and we must, therefore, gather his conception of faith from scattered intimations. If we do this, we discover at once that with Paul faith is opposed, not to knowledge, but on the one hand to sight (2 Cor. 5, 7), on the other to doubt (Rom. 4, 20). Faith is consequently, with Paul, a firm assurance or conviction concerning things which, being either invisible or yet future, fall without the sphere of natural perception, and, consequently, cannot be proved thereby.

2. This faith, inasmuch as it justifies the sinner, has for its object, in the widest sense, God (Rom. 4, 3–5. 24) and His promise—more definitely the Gospel (Phil. 1, 27; 2 Thes. 2, 13), and the saving truth therein revealed; but constantly, and above all, Him who is the great center of this Gospel (Acts 16, 31). Even where the Apostle speaks of the faith of Jesus Christ as the Christian's vocation (Gal. 2, 16. 20; Eph. 3, 12; Rom. 3, 26), he has before his mind no other faith than that which is directed to Him as its *object*, and which enters into the closest union with Him. Through this faith, further, is established a living communion with Christ, in which we, so to speak, die with Him and rise to newness of life (Rom. 6, 6; Gal. 2, 20). This faith surrenders itself unconditionally and confidently to the Lord, and in turn receives from Him grace and strength (2 Cor. 12, 9). Without doubt there is in this faith also an intellectual element, which recognizes the death and resurrection of the Lord as indisputable facts (1 Thess. 4, 14); but these facts, and above all, Himself, it apprehends with the heart (Rom. 10, 10). The heart is the proper seat of saving faith, which, preceded by an acquaintance with the Gospel, itself leads to a clear and certain knowledge of the things which are freely given of God in Christ (1 Cor. 2, 13; Colos. 1, 9. 10; Phil. 1, 9; 2 Tim. 1, 12).

3. The question how this grace arises and grows in man, Paul answers by pointing out that it is God who brings sinners to Christ (Colos. 1, 12. 13). He calls it on this account a faith of God's operation (Colos. 2, 12. 13), and designates it a Divine gift of grace (Phil. 1, 29). Without doubt faith comes by hearing (Rom. 10, 14–17), but no planting and no watering can avail unless God give the increase (1 Cor. 3, 5–7). The strengthen-

ing of the faith is therefore bestowed as a heavenly gift (Eph. 3, 16; 2 Thess. 1, 2), and the honor of spiritual growth to be rendered exclusively to God (2 Thess. 1, 3). Where God has mediately wrought this faith, there is received, as the fruit of believing, the Holy Ghost (Eph. 1, 13; Gal. 3, 5), who dwells not only in the whole Church (1 Cor. 3, 16), but also in each of its members individually (1 Cor. 6, 19), and unites them most intimately with God in Christ. This Spirit is at the same time Himself a Spirit of faith (2 Cor. 4, 13): every special measure or every special gift of this faith which manifests itself in the Church is His work (1 Cor. 12, 9; Gal. 5, 22); and on that account His abiding communion (2 Cor. 13, 14) is for all Christians the blessing most to be desired.

4. The possession of this spirit becomes manifest by the fruits thereof (Gal. 5, 22), and the new life is the development of the faith thus born. Less than perhaps might have been expected, does the Apostle speak in an especial manner of repentance. Without doubt he proclaims it to Jew and Gentile (Acts 26, 20), and teaches that it is necessary even for Christians after falling anew into sin (2 Cor. 7, 10); while for unbelievers it is, according to his view, absolutely indispensable, in order to come to the knowledge of the truth (2 Tim. 2, 25). In general, however, he is speaking to believers, as being now in truth converted (1 Thess. 1, 9), and therefore combines in one the demand for repentance and faith (Acts 20, 21). No wonder that man, through faith, is brought into an entirely new condition of life (2 Cor. 5, 17), which gradually develops itself (2 Cor. 3, 18), and attains its goal only when all that is old has passed away, and the perfection set before the believer is attained (Eph. 4, 14, 15).

5. It belongs to the peculiarities of the Pauline doctrinal system that he describes the manifestation of the new life trichotomically, as a life in faith, hope, and love; and holds up this last as the greatest of the three (1 Cor. 13, 13; compare 1 Thess. 1, 3; 5, 8). Faith, originally the gift of God as well as the act of man, becomes now a life and state in which the new man continually moves (2 Cor. 4, 18; 5, 7), yea, a principle which, in its most universal form, gives its true value to every action (Rom. 14, 23). In its highest development it knows itself,

even here on earth, sure of the love of God in Christ for time and for eternity, and thus is naturally one with that hope which is the peculiar privilege of the Christian (Gal. 5, 5; Eph. 2, 12). As faith has reference to that which is invisible, so does hope especially have regard to those things which are yet future, things which it sees not, but patiently expects (Rom. 8, 24, 25). Its foundation is the promise, its crown the fulfillment, its goal perfect redemption at the approaching coming of the Lord (Rom. 8, 19–23). Since this hope is well-founded and sure (Rom. 5, 5; 2 Cor. 5, 5), the Christian may rejoice in the midst of the greatest tribulation (Rom. 12, 12). What an eminently important place hope occupies in the doctrine of Paul, is evident from such passages as, *e. g.*, Colos. 1, 27; Tit. 1, 2; 2 Tim. 2, 10. Yet, above hope and faith rises, in his estimation, *love*, the crown, the first of all the fruits of the Spirit (Gal. 5, 22), the natural consequence of faith (Gal. 5, 6), which, without it, is destitute of all value (1 Cor. 13, 2). Universal love, also, and love of one's enemies, is emphatically commended (Rom. 12, 17–21; 13, 8–10); but, above all, the mutual love of believers is the object of his highest praise (1 Cor. 13, 13), since it is to be valued more highly than all gifts, yea, is the brief summing up, in a word, of all perfection (Colos. 3, 14).

6. In the new life, which in this manner reveals itself in a threefold form, there is by no means wanting a higher unity. It bears throughout the character of a thank-offering (Rom. 12, 1), whose final aim is the glorifying of God (1 Cor. 10, 31; Colos. 3, 17), and whose daily effort is increasing progress towards perfection (Phil. 3, 12–14). It is, on the one hand, a life of liberty; on the other, of voluntary service (Rom. 8, 21; Gal. 5, 13)—a life which is no longer under the law, but precisely through which the ideal of the law is most beautifully realized (Rom. 3, 31; 8, 2–4), a life of constant conflict undoubtedly (Gal. 5, 17), but of a conflict with weapons to which at last the victory is assured (Eph. 6, 10–18)—a life, it is true, still in the flesh, but one which is more and more penetrated by the Spirit; not one of perfect holiness, but of the ever-continued work of sanctification; a school of exercise, and an arena, which Paul loves to represent under the image of the Grecian contests (1 Cor. 9, 24–27; 2 Tim. 4, 6–8). The imperfection of this

condition, however, detracts in no respects from its worth. In Christ believers are here already in principle perfect (Colos. 2, 10), and are in fact known and loved of God (1 Cor. 8, 3); yet this takes place not as though their sanctification, present or in prospect, were the ground, far less the meritorious cause, of their acceptance. The ground of their acceptance lies not within but outside of them, and grace remains the fountain of all. That God, however, notwithstanding their imperfection, and his inviolable holiness, can look upon them and treat them in Christ as righteous, is to be explained only by the fact that the justifying faith, which unites them to Christ, is, at the same time, the living principle of renewal and sanctification, which sooner or later must come to full development. Paul teaches justification just as little on the ground of, as apart from, personal sanctification.

7. Even in the present life this living faith becomes the source of a blessedness which is represented by Paul under manifold forms. The justified sinner has peace with God, rejoices in tribulation, and cherishes an unfailing hope for eternity; so that he is rendered perfectly secure in regard to the past, the present, and the future (Rom. 5, 1-5). Justification (*δικαιωσίς*) in the sense of Paul involves not merely, negatively, the notion of the cancelling of guilt, and of acquittal from punishment; but also, positively, the notion of perfect restoration to God's favor and friendship is intimately bound up with this idea (Rom. 4, 3-5). [The justification of sinners embraces, consequently, the twofold idea of pardon and acceptance, Eph. 1, 5-7; Acts 26, 18.] On this account the idea of justification is closely connected with another, that of adoption as God's children (*νιόθεατος*), which is here constantly represented as the peculiar privilege of believers. As the conception of a judicial act (in declaring the sinner righteous) underlies the idea of justification, so also it constitutes the basis in the adoption of him who was originally a servant, to the rank and rights of a child, by which an end is for ever put to all slavish service and fear. Yet here, also, the juridical idea has at the same time its ethical side. As the justified man necessarily lives in righteousness, so the adopted children are at the same time followers of God, who, above all things, in love manifest the Father's image in

themselves, resemble Him in spirit (Eph. 5, 1, 2) and thereby become inwardly fitted to become his heirs (Rom 8, 17). This Divine adoption, however, is a blessing which is perfectly realized only in the future, when redemption (*ἀπολύτωσις*) shall be enjoyed in its whole fulness.

Comp. ENGELS, *Geloofstroem*, 1835; VERWEY, "What God works in us through Jesus Christ, according to Paul," W. in L. 1839; BERLAGE, *Disq. de form. Paul. Πίστις I. Xρ. significatione*, Lugd. Bat. 1856; WERNINK, "Exeg. Stud. on Πίστις and Πιστεύειν in the New Testament," Rott. 1858; COOPS, "Explanation of the words, Justify and Justification," Rott. 1861.

Questions for consideration.—What is the sense of 2 Cor. 5, 7?—Explanation of the different formulas *Πίστις Ἰησοῦ Χρ.*, *ἐν Ἰησῷ Χρ., εἰς Χρ., &c.*—The nature of faith as it is seen in the life of Paul himself, Gal. 2, 19–21.—Is the Holy Spirit, according to Paul, the author, or the fruit of faith?—Life after the spirit, in contradistinction from life after the flesh.—The Christian armor, Eph. 6, 10–18.—What peculiarity has the doctrine of Paul in regard to *νιόθεστα?*—The full compass of the idea of the *ἀπολύτωσις*.

§ 41.

The Church.

All, who thus believe, form together a spiritual body, the members of which are by baptism most closely united to the Lord and to each other; and, through the Lord's Supper, continually strengthen their fellowship with Him and with each other. With all its diversity, this communion of believers is one; notwithstanding all imperfection, holy; in spite of all temporary barriers, destined to receive all nations into its bosom; and amidst all conflict, assured at last of the victory in Him whose glorious revelation it expects with ardent longing.

1. Until now we have, under the guidance of the Apostle, contemplated the individual man in fellowship with Christ. In order, however, to estimate at its true value salvation in Him,

we must direct our attention to the union of all those who enjoy the same; in other words, must become more intimately acquainted with the Pauline Ecclesiology. It is especially the Epistles to the Corinthians and that to the Ephesians which here render us important service. But others, also, especially the pastoral Epistles, contain important hints.

2. The church or congregation of the Lord (the two are identical in the language of Paul) is by no means the same as the kingdom of God and of Christ. This latter is a perfectly spiritual society, whose ideal will be fully realized only in the future (1 Cor. 6, 10; 15, 50; Eph. 5, 5); the former is the union of those who here on earth are already, through faith and love, members of that kingdom. When Paul speaks of the church (*ἐκκλησία*), he means either the Christian assembly which is gathered at a particular place (1 Cor. 14, 19. 35; comp. also the *ἐκκλησία κατ' οἰκού*), or the union of confessors of the Lord in a town or province, (1 Thess. 1, 1), or the totality of *all* believers (Eph. 1, 22). With his presentation of this last we have especially to do.

3. The high position assigned to the church by Paul, is evident from the names by which he designates it, and from the figures under which he describes it. It is for him the church of God (Acts 20, 28), of Christ (Eph. 5, 25-27), the dwelling-place of the Holy Ghost (1 Cor. 3, 16). In the first case it is compared by preference to a cultivated field (1 Cor. 3, 9), in the second to a body (Eph. 1, 23), in the third to a temple; although the different images here and there run into each other (Eph. 2, 20; 4, 16). This last especially is his favorite comparison (1 Cor. 3, 9-17). God is the master builder, Christ the foundation; doctrines of very different degrees of value are the different materials of which it is built up, and the household of God are believers, as those who have been received into God's family (Eph. 2, 19-22). If on one occasion the Apostles and prophets of the New Testament are also called the foundation of the building, (Eph. 2, 20), this is only because they proclaim Christ, who is the living center. In Him the building of God stands immovably firm, even though within its walls are included objects of the most diverse value (2 Tim. 2, 19. 20). With no less fitness is set forth the diversity—along with the

higher unity—in the church, under the figure of a body. The former is undeniable, but necessary; the latter is founded in the relation of all to the same Christ. As He may be called, in relation to all mankind, the second Adam; so for the whole Church is He the living, governing, and protecting Head.

4. Into this church the entrance is through baptism,* the initiatory rite of the New Testament, as circumcision was of the Old, (Colos. 2, 11. 12). As Israel, in passing through the Red Sea, was brought into the closest relationship to Moses, so are believers by baptism brought into the closest relationship to Christ, especially as the dead and risen one. They are called to confess his name, and to be together one spiritual body. Nowhere, indeed, does the Apostle ascribe to baptism in itself a magical power [*i. e.*, without any just proportion between cause and effect], but to such an extent a mystical power, that it is truly a bath of regeneration and renewing (Tit. 3, 5),† where—as was the case, as a rule, with those baptized in the Apostolic age—it is believably desired and received. Baptism is just as little a mere symbol, as it is an immediate source of blessing; it is, however, the mediate cause of spiritual purification, only because it is received in connection with faith.‡ Infant baptism§ is, in Paul's Epistles, just as little forbidden as enjoined; he, however, lays evident stress upon the fact that there is but *one* baptism, as there is but *one* saving faith (Eph. 4, 5).

5. As upon baptism, so also upon the Lord's Supper, more light is shed by Paul, especially in the First Epistle to the Corinthians, 11 and 12, than by any other Apostle. His account of

* [Debemus in baptismo agnoscere spirituale lavacrum; debemus illic testimonium remissionis peccatorum et renovationis nostræ pignus amplecti; sic tamen relinquere et Christo et Spiritui sancto suum honorem, ut nulla pars salutis ad signum transferatur.—Calvin, in 1 Pet. 3, 21.—M. J. E.]

† [The washing of baptism introduces typically to the new *state* of the believer (compare Matt. 19, 28), while the “renewing of the Holy Ghost” is the efficient cause of the new *life*.—M. J. E.]

‡ [Spiritus Dei est qui nos regenerat, facitque novas creaturas; sed quia invisibilis et occultus est ejus gratia, visibile in baptismo ejus symbolum conspicitur.—Calvin, in Tit. 3, 5.—M. J. E.]

§ [Compare, however, the words of Calvin:—Quodsi communi generis humani sorte eximuntur fidelium liberi ut Domino segregentur, cur eos a signo arceamus? si Dominus in Ecclesiam suam eos verbo admittit, cur signum illis negabimus?—Calvin, in 1 Cor. 7, 14.—M. J. E.]

the institution of the Supper (1 Cor. 11, 23–26), is the oldest which has come down to us, and is the more important since he received the knowledge thereof directly—though mediately—from the Lord (*ἀπὸ τοῦ Κυρίου*). The Lord's Supper is to him evidently a breaking of bread for the commemoration of the Lord's atoning death, a commemoration ordained by Himself, and to be observed, after earnest self-examination, and in a worthy manner, by His church unto the end of the ages (1 Cor. 11, 26–29). But no less is it to him, through the symbols of the Lord's body and blood, a feast of the most intimate communion with the Lord and all His people, (1 Cor. 10, 16, 17). It is worthy of notice that Baptism and the Supper are at least once mentioned by him in one breath, and placed upon a level (1 Cor. 12, 13; comp. 10, 2–4); though naturally the combining of the two under a single sacramental idea is of later origin.

6. The church, which is thus purified [symbolically] by Baptism, and by the Supper more closely united to its head, remains *one* (Eph. 4, 1–6), notwithstanding all diversity of gifts, powers, and operations, which manifest themselves in the midst of it (1 Cor. 12, 4–6). While Paul, in regard to the universal priesthood of believers (1 Pet. 2, 9) throws out only hints, (as, for instance, in Rom. 12, 1), he is much more explicit than Peter, where he is called to give directions as to the inner organism of church life (Rom. 12, 4–6; Eph. 4, 11; the Pastoral Epistles). The Divine origin of the different officers (1 Cor. 12, 28; Eph. 4, 11; Acts 20, 28) is to him as fully established as the calling of each member of the church to employ the gifts received for its edification (1 Cor. 14, 26). To this latter end must all be made subservient; even the relative value of the different *Charismata* is very distinctly made to depend thereupon (1 Cor. 14, 39). A sharp line of distinction between the ordinary and extraordinary gifts of the Spirit is nowhere drawn by the Apostle; but he calls upon all to strive, in the way of love, after the possession of the highest and best (1 Cor. 13). The factious man in the church, on the other hand, falls under the Apostle's severe rebuke (Tit. 3, 10, 11), less even on account of his heterodoxy than on account of his egoistic party machinations.

7. While the church is thus one, it is, at the same time, called to holiness, and it corresponds really to the ideal, so far as

it deserves the name of a living church. On this account the highest distinctive titles of ancient Israel are bestowed upon it as a whole,—holy, elect, beloved, etc. There is nowhere made in the doctrinal teaching of Paul, a prevailing distinction between the outward and the true church, although he by no means overlooks the distinction between nominal Christianity and living faith (Rom. 9, 5; 1 Cor. 4, 20; 2 Tim. 2, 19, 20). As a rule, he seeks and finds the power of darkness, not within the church, but outside of it (Colos. 1, 13); and precisely on this account rebukes, with the greatest severity, by word and deed, every manifestation of impurity within it (1 Cor. 5, 1, sqq.), while he regards it as beneath the dignity of believers to bring their mutual differences before the forum of an unholy world (1 Cor. 6, 1–3). All impurity belongs, as a rule, to that past with which they have no more to do (1 Cor. 6, 10–11); in principle the church is already perfect, by virtue of its inner oneness with Christ (Colos. 2, 10), and in reality is destined evermore to become so (Eph. 5, 25–27).

8. United and holy, the church is, also, as regarded and viewed by Paul, in the highest sense catholic. The middle wall of partition is fallen away; out of the spiritual blending of the different nations, races, and ranks, arises now the true people of Christ (Eph. 2, 14–16; Colos. 3, 11; Tit. 2, 14). Paul will not, however, in a revolutionary spirit, assail the institutions of social life, much less with one blow overthrow the whole order of the social community (1 Cor. 7, 20). His own treatment of Onesimus, no less than his directions for servants, wives, and children, proves the very contrary (Eph. 5, and 6; Colos. 3; 1 Tim. 6). From woman her subordinate place is not taken away (1 Cor. 11, 7), but, on the contrary, the duty of subjection is enforced by a humbling reference to the history of the fall (1 Tim. 2, 14); yet, nevertheless, her spiritual emancipation also is proclaimed in the Gospel of Paul (Gal. 3, 28), for the ground-tone of this is liberty—a Gospel liberty (Gal. 4, 9) which binds itself by no narrow forms, and bows only before the highest law of love (1 Cor. 8–10; Rom. 14). On this account it is adapted to the case of all, as it is also destined to be brought to all (Rom. 10, 14–17,) and was also, even in the beginning, brought to them without restriction of person (Col. 1, 23).

9. The final triumph of such a kingdom of God cannot reasonably be doubted. The Church itself serves as a pillar and ground of Christian truth, because it confesses and preserves it (1 Tim. 3, 15). In the midst of all conflict, there is, therefore, assured to it a continual growth, a glorious completion of the edifice, but upon the foundation which was laid once for all (Eph. 2, 22; 4, 15. 16). Absolute completeness of the kingdom of God before the coming of Christ, Paul does not indeed seem to promise; yea, there is no ground for maintaining that he looked for the realization of the ideal in 1 Cor. 13, 9–12 in the world. But yet he sees the fullness (the pre-determined totality of the nations) of the Gentile world soon about to enter into the kingdom of God, and in consequence thereof all Israel, as a nation, converted and saved (Rom. 11, 25. 26). Especially from this last event does the Apostle expect, in the spiritual sense of the word, a new life from the dead (Rom. 11, 15). “The conversion of the whole human race in the world will accompany the conversion of Israel” (BENGEL.)

10. The prospect of so great events can, from the nature of the case, awaken only lofty expectations. Hope occupies in the Pauline theology, a place not much inferior to that which it occupies in the Petrine. The cherishing of the desire for the appearing of Christ, is a prevailing characteristic of the Christian life (2 Tim. 4, 8). Consciously or unconsciously, all is looking for redemption (Rom. 8, 19–23; 2 Cor. 5, 2–4), and this redemption will not always, yea, will not even much longer, have to be waited for (Rom. 13, 11).

Comp. PAREAU, “*The Doctrine of Paul concerning the Nature of Christ’s Church*,” W. in L. 1842; DOEDES, “*The Doctrine of the Lord’s Supper*,” Utr., 1847, bl. 47 ff; HALLEY, *On the Sacraments*, London, 1844, 51. LECHLER, l. c., S. 120 ff; also the articles on Baptism and the Lord’s Supper in HERZOG.

Questions for consideration.—The *εκκλησίαι κατ’ οἰκόν* in the Pauline Epistles.—Whence the fuller development of the idea of the Church in the Pauline than in the Petrine theology?—Sense, truth, and beauty of the illustration in 1 Cor. 3, 9–17, comp. Eph. 2, 19–22; 2 Tim. 2, 19.—The unity of the Church, 1 Cor. 12, 26.—The teaching of Eph. 4, 5, as compared with 1

Cor. 12, 13.—Peculiar character and diverse value of the various charismata.—Union of liberty and order in the Pauline ideal of the Church.—Pauline teaching with regard to Baptism and the Supper, compared with that of the Synoptical Gospels.—The earnest of the future completion of the kingdom of God.

§ 42.

The Future.

The plan of salvation is to be fully realized at the return of the Lord, an event which Paul, with the whole Apostolic Church, looked for as near at hand, and which—though by no means without previous warning—will at last occur unexpectedly. The resurrection of the dead, the final judgment, and the annihilation of every power which sets itself against Christ, are associated with this great event; in consequence of which the perfected kingdom of Christ finally passes over into the everlasting kingdom of God.

1. Like Peter (§ 27) and all his fellow Apostles, Paul cherishes the living hope of the speedy advent of the Lord. Nowhere does he reckon himself among those who shall be raised at the last day; repeatedly, on the contrary, he expresses himself as cherishing the expectation of being himself among the number of those who shall remain alive at the coming of the Lord (1 Thess. 4, 15; 1 Cor. 15, 51. 52). In his later epistles, also, the idea is expressed, more obscurely however, that something of the kind is possible (2 Cor. 5, 4; Phil. 3, 11); although the more his earthly activity hastens to its close, the more does he become familiar with the thought of dying before that hour (Phil. 1, 21–23; 2 Tim. 4, 6–8).

2. However near the Lord's return may be, its precise period can not be exactly determined. Unexpectedly (1 Thess. 5, 2), but not without warning, it comes: the Man of Sin precedes the coming of the Son of Man. Remarkably enough, the most full teaching concerning the Antichrist is found in one of the oldest of all the epistles of our Apostle (2 Thess. 2, 1–12);

another proof how deeply this idea was rooted not only in the teaching of the Lord (Matt. 24, 23–24); but also in the theology of the Old Testament, and the whole cycle of thought of the Apostolic age which was therewith so closely connected. The obscurity of the Apostle's teaching upon this point arises especially from the fact that he is manifestly alluding to circumstances and phenomena in social and civil life, which were much better known to his contemporaries than to later readers. But ever do we find expressed in this mysterious form the thought no less profound than rational, that the highest concentration of the kingdom of darkness, and that an individual one, will precede the manifestation of the kingdom of light, and that the last mighty effort of the former immediately borders on its deepest humiliation.

3. This humiliation takes place at the last coming, which the Apostle evidently conceives of as a visible Christophany, which to some extent resembles the glorious Theophany at the giving of the law on Horeb. Christ comes, in a glorified form (Phil. 3, 20, 21) from heaven, whither He has ascended (1 Thess. 1, 10; 4, 16; 2 Thess. 1, 7). That He comes, in order henceforth to dwell and reign upon earth, Paul does not say. He expects rather that the believers who remain alive until the advent will be caught up into the air to meet the coming King of the kingdom of God, in order thus to be ever with Him. Whether on earth or in heaven remains undecided; perhaps we should best express the mind of the Apostle if we should venture on the supposition that, with the eye directed to this future, the boundary-line between the two will be found to vanish. But from 1 Cor. 6, 2, 3, it seems to follow that he conceived of believers as taking an active part in the final judgment, the execution of which is now to be accomplished.

4. At this coming, proclaimed with majesty (1 Thess. 4, 16; comp. 1 Cor. 15, 52), all who have fallen asleep in Christ shall be at once raised, and those yet living so changed that, without dying, all that is mortal in them shall be, so to speak, swallowed up of life (2 Cor. 5, 4). This is the first resurrection (1 Cor. 15, 23; 1 Thess. 4, 16), of which mention is made by Jesus, as also by the Apostle John (Luke 14, 14; Rev. 20, 5). It takes place at the end of the age, and is therefore preceded by a

separate state immediately after death. Since the Apostle so soon expects the Lord's coming, it is easy to see why he does not more fully describe this condition; he looks beyond it to the end. Only thus much can be said with certainty, that he conceives of this state by no means as a state of lifeless unconsciousness, but as a state of liberation, of repose, and of desirable happiness (Phil. 1, 21-23), and cherishes the assurance that neither death nor life can separate him from God in Christ (1 Thes. 5, 10; Rom. 8, 38, 39; 14, 7-9).

With this separated spirit the risen body is united at the coming of Christ. By the resurrection of the dead, the Apostle no more understands, merely the immortality of the spirit, than he does a material restoration of the flesh: to the opposite of this latter view he even gives emphatic expression (1 Cor. 6, 13; 15, 50). He conceives of the restoration of the whole man, in consequence of which the liberated spirit receives a heavenly body (2 Cor. 5, 1), which, essentially identical with the earthly, is yet furnished with quite different properties (1 Cor. 15, 42-44). The possibility of this resurrection, founded on God's omnipotence, Paul finds symbolized in the kingdom of nature (1 Cor. 15, 36-41). Its certainty is established in his view, objectively by the resurrection of Christ (1 Thess. 4, 14; 1 Cor. 6, 14), and subjectively by the testimony of the Holy Ghost (Rom. 8, 10; 2 Cor. 5, 5). Its glory appears when we contemplate the infinite difference between the present earthly and the future heavenly condition (1 Cor. 15, 45-49; comp. Phil. 3, 21).

5. The end of the present dispensation is, at the same time, the manifestation and culmination of the dominion of Christ on earth (1 Cor. 15, 24, 25). All foes are annihilated, Antichrist included (2 Thes. 2, 8); last of all death (1 Cor. 15, 26), which hitherto had still preserved considerable power. Here we must, as it would seem, place the general resurrection both of the just and the unjust, which Paul also on one occasion (Acts 24, 15) refers to. But certainly the great final judgment now takes place, which Paul everywhere and always inseparably connects with the coming of the Lord.

6. The final judgment takes place on a prophetic day of righteous retribution upon the obstinate rejectors of the Lord (2 Thess. 1, 7-10; Rom. 2, 5). The last judgment, absolutely

universal (2 Cor. 5, 10), takes cognizance of good and evil deeds, and is pronounced according to the most equitable standard (Rom. 2, 6-10). God judges the world by Christ (Acts 17, 31; 2 Tim. 4, 1), at whose coming every secret thing shall be brought to light (1 Cor. 4, 5). Nowhere does Paul teach a final pronouncing of our destiny immediately after death: the day of the Lord's coming is the day of full retribution (Rom. 2, 16), and not before this day will the future glory of believers be manifest in its full splendor (Rom. 8, 23; Colos. 3, 3, 4).

7. Highly blessed is the lot which on that day awaits the redeemed of Christ. It is, on the one hand, a perfect deliverance from all that oppresses, especially from the body of death (Rom. 8, 2, 23); on the other hand, a knowing (1 Cor. 13, 12), beholding (2 Cor. 5, 7), enjoying (1 Thes. 4, 17) Christ and a triumphant reigning with Him (2 Tim. 2, 12)—of which we can here form but a very imperfect conception (Rom. 8, 18; 2 Cor. 4, 17). No other Apostle describes the blessedness of the future so often as a personal participation in the triumph and dominion of Christ (2 Cor. 4, 10; Rom. 5, 17)—a phenomenon which admits of a perfect explanation psychologically, but at the same time an expectation which is based (Matt. 19, 28) on nothing less than the word of the Lord himself. Without doubt, according to the conception of Paul, this future blessedness and glory has its variously modified degrees (1 Cor. 15, 40-44; 2 Cor. 9, 6); but all the children of God will be, in their measure, His heirs, and joint-heirs with Christ (Rom. 8, 16, 17).

8. On the future misery of the unconverted sinner he speaks less in detail, but expresses himself with equal definiteness. It concentrates itself in his view, in banishment from the presence (face) of the Lord and in the experience of His terrible displeasure (2 Thess. 1, 8-9; Rom. 2, 9-12), without any prospect of diminution or removal of the punishment. The doctrine of the ultimate salvation of all finds only a seeming countenance in Paul. Guided by the sound of the words, merely, we might perhaps find apparent support for this doctrine in certain isolated expressions of the Apostle; but even in such cases, every one who decides impartially will admit, that obscure

or vague hints must be interpreted by the light of distinct assertions, and not the converse. The second Adam gives life, indeed, to all, but under a moral condition which is not complied with by all (1 Cor. 15, 22); the universal homage rendered finally to Christ (Phil. 2, 10) may be in part a forced homage; and if God is one day to be all in all (1 Cor. 15, 28) the connection of the words forbid us to refer this to any but those who have already become subjects of the kingdom of God. Mercy, shown toward the Gentile and Jewish (Rom. 11, 32) world in their totality, can be exercised even when single individuals perish; and the reconciliation of heaven and earth (Eph. 1, 10; Colos. 1, 20) is accomplished, even though obstinate opposers (2 Thess. 2) are not converted and saved. Enough, that, according to the conception of the Apostle, no single hostile power will be able permanently to make a stand against the kingdom of God in its triumph, and that thus every discordant note will be wholly swallowed up in the song of redemption. "The problem here set before us is, so to conceive of the *ἀπόλεσμα*, that God's being all in all may yet be in the wider sense possible, and so to explain this latter, that the idea of *ἀπώλεια* shall remain unchanged" (KLING).

9. When the kingdom of Christ is completed, the kingly office of the Son has accomplished its special purpose (1 Cor. 15, 27); and although all things continue to retain their separate existence, they end *for* and *in* God, in the undivided fullness of His being (1 Cor. 15, 28; comp. Rom. 11, 36). Upon Paul's conception of the nature of God, full light arises only when we stand at the end of his doctrinal development; and from all we have learnt at his mouth concerning the diverse activity and reciprocal relationship of the Father, the Son, and the Holy Ghost, it is clear that this conception of God bears no traces of dry deistical, far less of a superficial Unitarian character. The Trinity of the Divine Being already hinted at by the Apostle Peter (1 Pet. 1, 2), comes with him ever anew into the foreground (1 Cor. 12, 4-6; 2 Cor. 13, 14), and however little he is given to abstract speculations, it is manifest that he not only ascribes to the Son of God a truly Divine nature and dignity (§ 38. 4, 5), but also ascribes (1 Cor. 2, 10; 12, 11) to the Holy Spirit a self-consciousness and freedom of action which

necessarily leads to the idea of a personal existence. Both to the Son of God and to the Holy Spirit, as distinguished from the Father, he ascribes an activity which is conceivable only when the divinity of their nature is recognized and acknowledged. Yet it is especially the glory of God the Father, which is the final goal of all that He accomplishes, through the Son and Holy Spirit, for the salvation of the sinner (1 Cor. 8, 6; Rom. 11, 33-36). "*In majorem Dei gloriam*" is the highest watchword of the Pauline theology, more than of any other.

Comp. our "*Christology*," II, 289 sqq. with the literature there cited; BRIET, "*Eschatology*," II, 198, sqq. *On the Antichrist*, 2 Thess. 2, CHANTEPIE DE LA SAUSSAYE, "*Bible Studies*," I, 65; RINCK, "*The Doctrine of the Antichrist*," Elberf. 1867; HOELEMANN "*The position of St. Paul on the Question of the Time of Christ's Return*," in his *Neue Bibelstud.*, Leipzig, 1866.

Questions for consideration.—Nature, basis, and value of Paul's teaching concerning the time of the second coming.—What is to be understood by the *ἀνθρώπινον θητεῖον*, 2 Thess. 2, 3, and what by *τὸν κατέχοντα*, 21, 8?—Have the ideas of the Apostle concerning resurrection, judgment, &c., been always the same, or is a modification and development to be observed in them?—Explanation of 2 Cor. 5, 1-4, as compared with 1 Cor. 15, 51-54.—What difference is there, according to the teaching of Paul, in the condition of departed believers before and after the second coming of the Lord?—Does Paul distinguish between a first and second resurrection?—Doctrine of the *Apokatastasis* in the Pauline theology.—Connection of the whole Pauline theology with his conception of the nature of God.

§ 43.

The Kindred Types of Doctrine.

However full and original the Pauline conception of Christianity may be, it stands by no means alone. Its prelude is found in the address of Stephen, its fundamental tone in the writings of Luke, its echo in the Epistle to the Hebrews; and in such a manner that this last, on the one hand, faithfully reflects

the spirit of the great Apostle of the Gentiles, and is on the other hand, an independent link in the chain of the earliest development of Christian doctrine.

1. In the days of the Old Testament, the founder of Mosaism (§ 4) stood, in a certain sense, alone upon his intellectual and religious height. Paul, however—the Moses of the New Testament—has friends and spiritual kinsmen, who, each in his own manner, proclaim the great principles of Paulinism, although without attaining to the height of the great Apostle of the Gentiles. One only do we find among them all who speaks with such force and dignity that many have often thought they discerned in his voice that of Paul himself. Nevertheless, the others must not be passed by without explanation.

2. Like other great men, Paul also had his forerunner. We find him in Stephen, with whom we become acquainted, Acts 6 and 7. The leading thought of Paulinism even if not fully expressed, and much less developed, was yet distinctly indicated by him. This is equally evident from the accusation brought against him (Acts 6, 14), and from single points in his defence, in which we find a sharp antagonism against the same obstinate Judaism, against which Paul afterwards so powerfully pleaded. In Stephen we see a first effort, as yet feeble, for the emancipation of the youthful Church from the fetters which afterwards cramped her; he had an anticipation of that which Paul clearly perceived. In him, also, is apparent that higher intellectual aspiration by which Paul is so greatly distinguished from Peter and those of kindred spirit. His hour of death, finally, made an impression upon the raging Saul, which the latter, even as Paul, never forgot (Acts 22, 20).

3. The Third Gospel and the Book of Acts, which we ascribe, without any hesitation, to Luke, exhibit also a Pauline character. Let any one, for instance, observe the comprehensive spirit which they breathe (see, for example, Luke 3, 38; Acts 8, 35–37; comp. 1, 8) the contents and form of many words and deeds of the Lord, which Luke records with manifest preference, and which, in a certain respect, anticipate the Gospel of Paul (Luke 7, 50; Chap. 15; 17, 7–10; 18, 14; comp. Acts 13, 38–39); the similarity of their accounts of the institution of

the Lord's Supper, of the appearance of the Lord which was granted to Peter, and other characteristics which furnish indubitable proof that both these writings proceed from the immediate circle in which the Apostle moved.

4. The most manifold traces of Paulinism are, however, to be found in the Epistle to the Hebrews; which has been not inaptly termed "a jewel of the Christian canon," and which, even in itself, but especially in its relation to the fundamental ideas of Paul, is worthy of the most careful attention. It is of course not in place here to enter upon the great number of questions of introduction which this epistle, or rather treatise, has called forth. In our judgment, it was written between the years 60 and 70, for Jewish Christians dwelling in Palestine—not in the Diaspora—with the distinct purpose of pointing out to them how much more excellent is the new covenant than the old, and thereby arming them against the danger of falling back into Judaism. The main thought—the theme—is given in Heb. 8, 8–13; (comp. Jer. 31, 31–34), and the way in which this is developed is so surprising, that it will well reward us to survey somewhat in detail, the doctrinal peculiarities of this writer. To the old covenant he gives a high place, but the new dispensation he places much higher, and dwells most emphatically upon the vocation of those for whom the former has been abrogated, and the latter established in its place.

5. How highly the Old Testament is prized by this author, is at once evident, from the point of view in which he regards it from the beginning. It is the fruit of special revelations of God (Heb. 1, 1), which He has granted "at sundry times and in divers manners." The writer's conception of God, also, agrees in its main features with that of the Old Testament. Without doubt, he views Him as the God of peace (Heb. 13, 20), who reveals His grace in a wondrous manner in the death of His Son (Heb. 2, 9); yet this side of the Divine nature does not here come distinctly into the foreground. With the doubtful exception of 12, 7, the name of Father is only once given to God (Heb. 12, 9), and then in a sense which reminds us of a particular Old Testament declaration (Num. 16, 22). He appears here rather as judge of all, whose judgment upon apostate sinners is terrible (Heb. 12, 23–29, comp. Heb. 10, 26–31),

but whose reward of the well doing required by Him is equally certain (Heb. 7, 9, 10; 11, 6, 26). His grace is not passed over in silence (Heb. 4, 16; 12, 15); but the terrors of the Lord, much more than His grace, form the lever and incentive to action. On the other hand, manifest emphasis is laid upon the omnipotence and faithfulness of God, the Creator of all things out of nothing (Heb. 11, 3), who also doeth wonders (Heb. 2, 4), and can swear by no one higher (Heb. 6, 13) than himself; the living God (Heb. 9, 14; 12, 22), as opposed to lifeless idols; in a word the Lord (Heb. 8, 2)—just as Christ was before (7, 14) extolled as *our* Lord—on whom all things are absolutely dependent (Heb. 6, 3). His glory is that of a Divine hypostasis (self-existent being), reflecting itself in the Son (Heb. 1, 3), and communicating itself by the Holy Ghost, who is here, however, regarded rather as a gift than as a giver (Heb. 2, 4; 6, 4; 10, 29). The Trinitarian distinction in the nature of the Godhead is not here so unequivocally brought out as in the theology of Paul or even of Peter. At least, the indication of the [distinct] personality of the Holy Spirit, which has been supposed to be present in 3, 7; 9, 8; 10, 15, is more or less doubtful (comp. the use of *προϊδών*, Gal. 3, 8).

6. Since such a God has already revealed himself in the Old Testament, it is no wonder that our author prizes very highly the record of this revelation, especially in its prophetic character. He so often introduces Old Testament citations, that his writing in this respect occupies the same place among the Epistles which the Gospel of Matthew does among the Gospels. Here and there, no less than Peter, he expresses his own ideas in Old Testament words, without directly citing them as such (Heb. 12, 12; 13, 6). It is, indeed, the Holy Ghost himself who is introduced as speaking in Holy Writ: the expressions *Scripture* and *Word of God* here cover precisely the same ideas (Heb. 3, 7; 10, 15). And it is not only the Hebrew original but also the Alexandrine translation which in view of the writer is invested with high authority. More closely than any other Apostolic writer he follows the version of the Seventy; so far, indeed, as to adopt from them even an erroneous rendering—the translation of *oznayim* by *σῶμα* (10, 5). With a slight exception (10, 30) he confines himself to this version even in the form of his

argumentation (Heb. 9, 16. 17); at the same time he regards rather the spirit than the letter of the words, which he often cites from memory. The whole of the Old Testament is to him one constant reference to the Messiah, whom, by virtue of his peculiar system of hermeneutics, he finds, where more modern exegesis would possibly not even seek Him. From his typico-symbolic stand-point he understands without difficulty of the Messiah even that which primarily was certainly not spoken definitely of Him (see, for instance, Heb. 2, 13b; comp. Isaiah 8, 17).

7. To the narratives, likewise, of the Old Testament he attaches an especial value, because he sees in them not only the record of memorable facts, but also suggestive types of higher things. Thus, Joshua (Heb. 3), as also Melchisedec (Heb. 7), is to him a type, *i. e.* a prophetic symbol of the person and work of the Redeemer. On the one hand, he warns against unbelief and disobedience by pointing to the example of the people of Israel (Heb. 4, 1. 2) and of Esau (Heb. 12, 16. 17); on the other hand, he exhorts to perseverance in the Christian race, by pointing to the ancient saints as preëminently patterns for believers (Heb. 11). He lays great stress upon the spiritual unity of believers of the old covenant and those of the new (Heb. 11, 39. 40); and since precisely this element of faith is to him the highest manifestation of the religious life, he accords also to Rahab, Samson, and others, a place of honor which, measured simply by a moral standard, they would possibly not have deserved. In his high estimate of believers under the old covenant, and in the use he makes of sacred history, he agrees in a remarkable manner with Paul and Peter (Rom. 4; 1 Cor. 10; 1 Peter 3). Like the latter, also, he mentions with commendation the example of Sarah (Heb. 11, 11).

8. In the religious history of Israel, it is especially the sacred rites, more particularly the sacrifices, on which the writer of the Epistle to the Hebrews dwells with manifest preference. The Divine origin of the sacrificial ritual is here constantly assumed (Heb. 11, 4; comp. Heb. 5, 4); and even prayer and alms are regarded from the point of view of sacrifice (5, 7; 13, 16). Not all kinds of sacrifice, however, are here dealt with; the

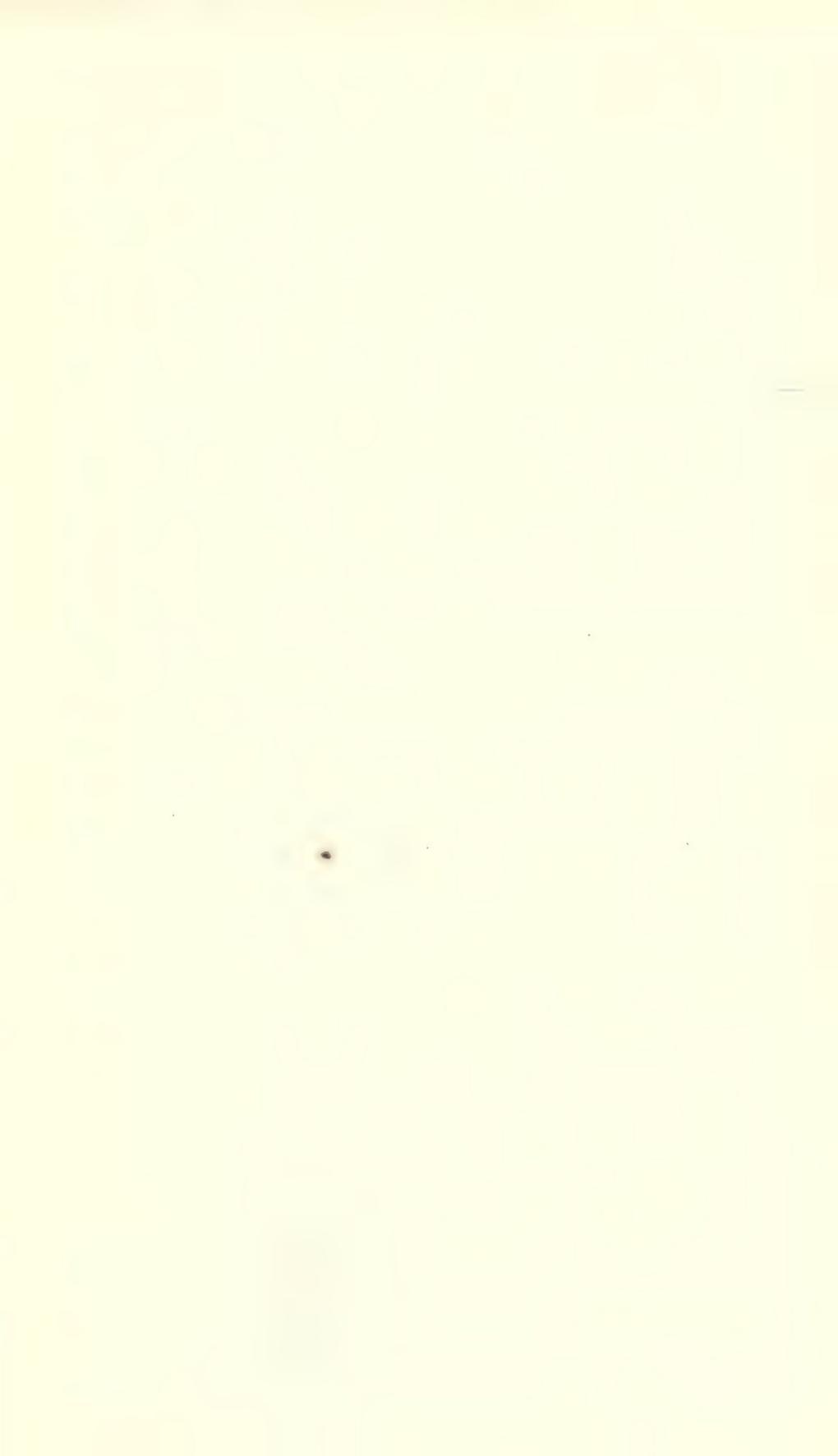
author directs his attention especially to propitiatory sacrifices and sacrifices for sin—between which he makes no further distinction—as well as to those by which the old covenant was once inaugurated (Heb. 10, 19–21). He attaches great significance to the sacrifice on the great day of Atonement (Heb. 10, 1; 13, 11); as, moreover to whatever concerns the different acts of the sacred ritual, as the shedding of the blood and the bearing of it for sprinkling into the innermost sanctuary (9, 22–24). The sanctuary itself, is for him a feeble image of the higher heavenly reality (8, 5), and the high priest who enters therein, performs a symbolical action which stands in immediate connection with the pacification of the conscience burdened on account of guilt.

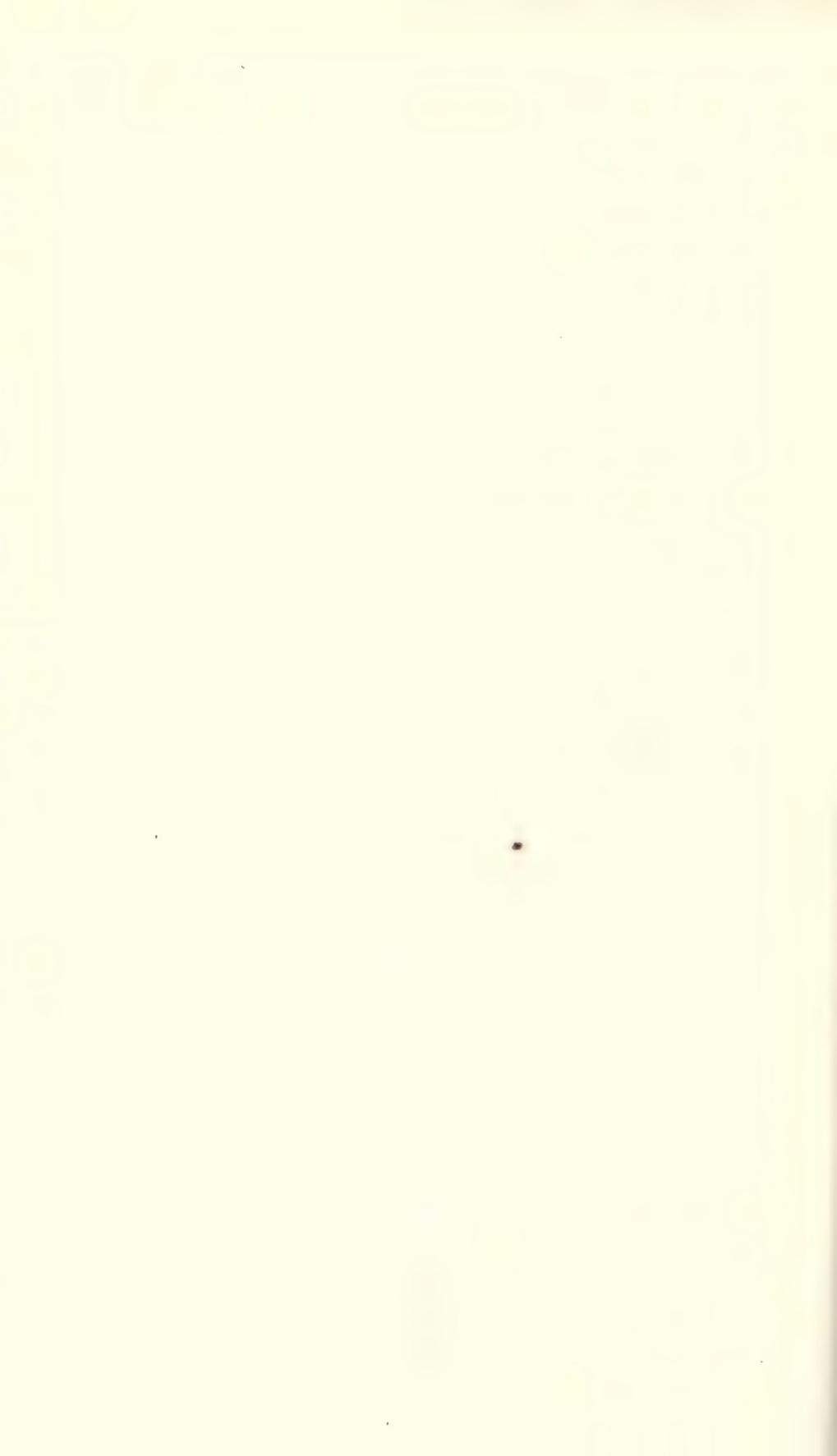
9. Nevertheless, however great the value of all this—which is evidently described by the writer of the epistle *con amore*, and, as it were, from his own observation—it was, and remained, far from sufficient. It is true the law was proclaimed through the ministration of angels (Heb. 2, 2; comp. Gal. 3, 19; Acts 7, 53), but it contains only the shadow, not the substance, of things from its stand-point yet future (Heb. 10, 1). Sacrifice, also, can never sanctify (*τελειῶσαι*) him who presents it: that is to say, through this the moral goal, for which it is required and offered, is never attained. It is, moreover, offered by priests who, themselves subject to sin and death, continually succeed each other (Heb. 7, 23. 27). It was, besides, only of temporary effect, and must, for this reason, ever be renewed (Heb. 9, 25; 10, 1–4). Above all, it procured forgiveness only for sins committed through ignorance, and could produce only Levitical, no higher (moral) purity (Heb. 9, 13. 14). It was able, therefore, to preserve the transgressor in communion with the theocratic nation, but could not possibly restore the broken communion between God and the sinner (Heb. 10, 4). Thus, it had its highest significance, not as an adequate means of atonement, but as a prophetic symbol: the whole order of Old Testament worship is designed to point to that better thing which is yet future (Heb. 9, 8). No wonder that the old covenant was from the beginning destined to be only of transitory duration (Heb. 8, 13; 10, 9). It was, indeed, relatively firm (Heb. 2, 2), but not immovable (Heb. 12, 27). On the con-

trary, even the prophets had proclaimed a new covenant, an immovable kingdom (Heb. 8, 8–13 : 12, 26, sqq.), and naturally, he who remained at the stand-point of the law, or returned to it, came thereby into conflict with the word and spirit of this old covenant itself. This latter has fulfilled its destiny and attained its ideal in the new ; and Christians are consequently the true Israel. The relation in which this true Israel stands to the Church of Gentile Christians is passed over in silence in this epistle. The object of the writer is only to convince Jewish Christians that return to a worship which they had forsaken would be simply an exchange of the greater for the immeasurably less.

10. The dignity of the new above the old dispensation is also manifest from the exalted nature of the person who founded the new covenant. It belongs to the peculiarities of our epistle that this writer, still more than Paul (Rom. 5, 12–21), makes use of comparison in order to present before his reader the glory of Christ. He exalts Him (*a*) far above all saints of the old covenant (Heb. 12, 2); (*b*) above the high priest, who was weak, sinful, and mortal (Heb. 5, 1–3; 7, 23); (*c*) above the mediator of the old covenant, with whom he stands related as the son to the bond-servant of the house (Heb. 3, 1–6); (*d*) even above the angels, the mediators through whom Moses had received the law (Heb. 1 and 2). As such, He has a more distinguished name than they—that of Son and Lord, performs a higher work than the angels, and must also receive from them the homage of adoration (Heb. 1, 4. sqq.). He is even—referring to a very significant declaration in the Psalms (Heb. 1, 8)—here styled *God*, and regarded as the mediate cause of creation ; the ground of the continued existence of all things, the reflection of the glory of God (Heb. 1, 3). “God finds himself again, and reflects himself in the Son as in His other I” (THOLUCK). That from such a Christological stand-point the personal pre-existence of the Son is understood, even though it be indicated but in a passing way (Heb. 9, 26), is self-evident.

11. With equal strength our author affirms the true humanity of the Lord, so that his Christology even bears a distinct anti-Docetic character, not less than, for example, that of Luke's Gospel. Among the testimonies for this glorious truth we





must not reckon Heb. 2, 16, since nothing more is there said than that He takes up the case, not of angels, but of Abraham's children. But of so much greater weight is the explicit statement that He became partaker of the flesh and blood of the children of men (Heb. 2, 14, *παραπλησίως*, prorsus), a declaration which was early used by the Church Fathers as a weapon against the Docetæ. Equally remarkable, from this point of view, is the mention of the days of the flesh, of the strong crying and tears of the Lord (Heb. 5, 7), and of His descent from Judah (Heb. 7, 14). Far from being regarded as of no importance, the fact of the Son's being truly man is here brought into immediate connection with the work of redemption itself. He can relieve man's misery only by personally sharing it (Heb. 2, 16-18); and consequently, only by virtue of a unity of nature, can raise his brethren to his own holiness and blessedness, and give to them the highest example and pattern (Heb. 2, 11; 12, 2).

12. As true man, nevertheless, the Lord was absolutely not raised above temptation to sin. In no single epistle of the New Testament is His liability to temptation more unequivocally expressed than here (Heb. 4, 15). The sufferings of Jesus were, on this account, of great importance, not only for mankind but also for Himself. Suffering was the great means by which He himself was made perfect, and completely fitted for His exalted position; yea, by which He became the ideal of humanity (Heb. 2, 5-9; comp. Ps. 8, 4, 5). Remarkable, again, from this point of view is the special value the writer attaches to that which took place in Gethsemane (Heb. 5, 7-9). Of course he does not imply that the Sufferer was raised from unholiness to holiness, but only that through temptation He was raised to the highest possible degree of perfection. Even the recognition of such a faith in God as that through which alone He could stand at the head of a bright succession of heroes in the faith (Heb. 12, 2), proves of itself how much he was in earnest as to the true and holy humanity of the Lord. Manifestly, he seeks to bring Him as closely into contact with humanity as this can take place without prejudice to the unconditional acknowledgment of his Godhead.

13. The dignity of the Lord's person stands, according to our Epistle, in immediate connection with His work. Precisely as

Son of God was He able to be not merely the highest revelation of God (Heb. 1, 1), but also the founder of a new and better covenant. Of this better covenant He became the surety (Heb. 7, 22), *i. e.*, security that it shall certainly be fulfilled. The original word (*εγγυος*) does not mean that He answers to God for the making good of our obligations, but that He answers to us for the fulfillment of God's promises: not of the payment of a debt is the question here, but explicitly of the founding of a covenant. No one but he who is led away by the sound of the words, can here find occasion to speak of the "surety" sufferings of Christ. It is simply said that in the person of Christ is given to us also the pledge of the firmness of the covenanted promises. In support of this assertion, the eye is directed much less to the prophetic and kingly offices of the Lord than to the high-priestly functions which He had already discharged on earth and now continues in heaven.

14. The value of the work of the Lord on earth as high-priest of His people, is shown in the form of a sustained comparison between the sacrifice presented by Him and the sin-offerings of the Old Testament. It has, first of all, a more exalted character than these. If there the blood of bulls and of goats was presented, here it is the priest who offers himself by a moral act of most unconditional obedience. Even the coming of the Lord into the world is the fruit and sign of this obedience (Heb. 10, 5), which attains its glorious culmination in His voluntary death upon the Cross (Heb. 5, 8, 9). To the form in which this death was endured, our author attaches, in itself, no special value. It seems as though, in order as long as possible to spare his Jewish readers the terrible word, he mentions the cross only in passing, and towards the end (Heb. 12, 2) of his epistle, and would reconcile them to the thought of Golgotha by the suggestive allusion to the Lord's having there symbolically suffered without the gate (Heb. 13, 12). There is less stress here laid upon bodily suffering than upon the blood-shedding (*αιματεχνοτη*) regarded as a personal act; less upon passive suffering than upon the tasting, proving, experiencing of death in all its bitterness (Heb. 2, 10). This death is not simply a lot but an act, as little arbitrary on the part of the Lord as of the Father. On the contrary, this act bears a charac-

ter perfectly worthy of God; in the ordaining of it according to His holy will, there were motives which in the highest degree became Him who ordained it (Heb. 2, 10. 17; 10, 10). Therein the grace of God became manifest (Heb. 2, 10); and in consequence thereof Christ becomes not merely the pledge, but also the mediate cause of salvation (Heb. 5, 9).

15. This sacrifice has, moreover, a higher aim than all which preceded it. It was not, like those, in part presented for the offerer's own sins (Heb. 7, 27), but exclusively on behalf of others. The innocent and voluntarily shed blood becomes a ransom (*λιτρόν*), by which an everlasting redemption (*λιτρωσίς*) is not only symbolized, but actually brought in. As a sacrifice, Christ takes away (*ἀναφέσειν*, Heb. 9, 28) sins, in which statement is implied that He has first taken them upon himself: the taking away (ôter) is a consequence of taking them upon himself (porter), in the sense of making expiation for them, as the sacrificial victim symbolically did for the sins of the offerer (comp. Isaiah 53, 5). This is especially manifest where the writer says (Heb. 9, 15) that the death of the Mediator was necessary for the forgiveness of sins which were committed under the first covenant but were not yet expiated; and he thus ascribes to the sacrifice of the Lord a so-called retro-active effect (Heb. 9, 26). Such an operation of this sacrifice were absolutely inconceivable if anything less than an objective expiation had here taken place. In order to bring this about, the blood-shedding of Christ was indispensable; but even this would not have been able to effect its object, had it not been, at the same time, the highest moral act of unconditional obedience. For this offering He was qualified by the eternal Spirit which was in Him (Heb. 9, 14), and in this sacrifice He is accepted as representing His people who, now spiritually united to Him, are well pleasing to the Father (Heb. 2, 11). For each of them (*ὑπὲρ παντὸς*, Heb. 2, 9) has He tasted death—*on their behalf*, in the sense that they are now delivered from this punishment of sin. But precisely on this account there remains for the man who obstinately despises Him, no propitiatory sacrifice more (Heb. 10, 26). In any case, the Levitical sacrifice is for ever abolished, and Christ cannot be offered a second time.

16. But so, also, does this sacrifice produce richer fruit than all which have preceded it. The Lord himself was thereby

rendered inwardly perfect, and led up by this path to glory. At the same time He thus became meet to be a Saviour for His people, because by virtue of innermost sympathy, He entered wholly, so to speak, into their condition (Heb. 2, 16–18). As concerns them, our author expresses their privilege in a peculiar manner when he says they are, by this one offering, for ever *made perfect* (Heb. 10, 14). It is not easy perfectly to define the whole meaning of this word (*τελεωσις*). Thus much is at once clear, that it must be understood not in a purely subjective, but in an objective sense, and must be clearly distinguished from the sanctification of believers. Christians are sanctified (*ἁγιαζόμενοι*) as being separated from the world and consecrated to God through the holy Christ, who sanctifies them (*δι ἀγιάζων* Heb. 2, 11). But, as such, they are already perfect, *i. e.*, they have become in principle all that they should be. The *τελεωσις* includes consequently the Pauline justification (*δικαιωσις*) and likewise redemption (*ἀπολύτρωσις*); it is the restoration of the normal condition of man before God, with all that follows therefrom. They who share in this salvation are thus assured of the purging (*καθαρισμός*, Heb. 1, 3) of their sins—a word by which their perfect deliverance not merely from the *dominion*, but, above all, from the *guilt* of sin is indicated. Thus brought into a state of peace and freed from an evil conscience, they can now serve God without fear of death; the more so, since the devil, who had the power of death, has been morally destroyed (Heb. 2, 14) by the death of Christ. Yea, even suffering need no more trouble them; it is no longer a punishment but a chastening, a sign of God's fatherly good-pleasure (Heb. 12, 5–11). To the throne of grace they may draw near with confidence (Heb. 4, 16), as children led unto glory (Heb. 2, 10), *i. e.*, now made partakers of the perfection which they already in principle possess, and placed in a position corresponding thereto.

17. No wonder that a sacrifice through which so much blessing is obtained, has a so much more enduring power than all others; and also, in contrast with these, needs never more (Heb. 7, 24–27) to be repeated. In the new covenant everything is eternal (Heb. 9, 12), and the kingdom of God an immovable kingdom (Heb. 12, 28). It has been wrongly

inferred from the references in Heb. 6, 4–6; 9, 15; 10, 26, that the writer teaches only forgiveness of those sins which were committed before conversion. Like the person (Heb. 13, 8), so also the work of Christ (Heb. 9, 12) has in his eye an ever-abiding worth; and precisely the warning against one sin which is never to be forgiven, presupposes that for lesser transgressions, which are the fruit of remaining weakness, no similar judgment is to be apprehended. The less so because the work of mediation, once accomplished on earth, is unceasingly continued in heaven.

18. The heavenly work of the Lord began with His glorification in heaven, to which, on account of its symbolic importance, the highest value is attached in this epistle. Manifestly, the ascension is here regarded as a fact accomplished once for all (*εφάπαξ*, Heb. 9, 12). Heaven itself is a definite locality (*ἐν ψυχλοῖς*, Heb. 1, 3; 8, 1) with which the innermost sanctuary of Israel's temple could in some sense be compared; or rather the heavenly things themselves are invisible realities, of which the earthly are only a resembling shadow. Into this heaven Christ is entered to present His own sacrificial blood before the presence of God (Heb. 9, 24–26); and Christians see the entrance thither opened through Him, since by His death the intervening veil has been, as it were, removed from before their steps (Heb. 10, 19). The work which the Lord there accomplishes on their behalf is indeed a priestly, but, at the same time, a truly kingly one (Heb. 7, 25; 9, 24; 10, 13). He represents them by intercession and sacrifice; but is, at the same time—like a second Melchesidec (Heb. 7)—the priest-king, who is clothed not merely with the highest honor, but also with the highest power for the vanquishing of his foes (Heb. 10, 13), and for the perfecting of the salvation of his friends (Heb. 9, 28).

19. This vanquishing, and this completion of salvation become manifest at the impending Advent of the Lord. He is then seen a second time, without henceforth standing in any relation to sin, which He has here put away (9, 28). The certainty that this coming cannot be long delayed, gives an increased importance to the exhortation to patient endurance (Heb. 3, 6. 14; 10, 36. 37). Then will take place the judgment (according to 9, 27, *after death no doubt, but on that account*

(immediately after) which, in accordance with the Old Testament standpoint of this Epistle, is constantly ascribed to God himself (Heb. 12, 23; 13, 4), without express mention of Christ. The resurrection of the dead is here only incidentally referred to (Heb. 11, 18, 19), and is not more fully treated of. It belonged, indeed, to the first principles (Heb. 6, 2), sufficiently well known, and regarded, in all probability, in the same light by this writer as by his fellow-witnesses. Eternal judgment, however, is here distinctly described as a terrible retribution upon faithless professors of Christ (Heb. 6, 8; 10, 26, sqq.); whilst the future blessedness of the faithful is represented as personal participation in the eternal Sabbath-rest of God (Heb. 4, 9-11). Nevertheless, the eye of faith is not directed exclusively to a yet distant future. The children of the new covenant are already brought into the closest relation with a perfected society in heaven (12, 18-24), to which belong the saints who have fallen asleep under the old covenant, but who only now, in communion with believers of the new, perfectly attain to their heavenly destination (Heb. 11, 39, 40). Yet a last shock is expected by the writer, in the destruction of the earthly economy, which like the first dispensation, must pass away. *Then*, however, he sees the coming and remaining of those things which are immovable (Heb. 12, 26-28).

20. From the possession of such great privileges, arise naturally manifold duties. Like the Epistle to the Romans, that to the Hebrews has, after the theoretical, a practical and hortatory (Heb. 10, 19; 13, 21) division. The conception of the Christian life as a life of faith, of hope, and of love, clearly underlies the teaching of this Epistle (Heb. 6, 10-12; 10, 22-24). A powerful incentive to active faith is found in 11, 1-40; to patient hope, in 12, 1-13; to holy love, in 12, 14-13, 21.

21. The author's idea of faith is as pure as it is susceptible of application to all believers of the old and of the new covenant. The great object of this faith is God (Heb. 6, 1), whom he regards as faithful (Heb. 10, 23), and beholds with the eye of the spirit (Heb. 11, 27). In this, his faith, the believer has assurance, even in regard to those things invisible and as yet future (Heb. 11, 1); and, at the same time, he has confidence to draw near to Him from whom he is no longer estranged

(Heb. 4, 15 ; 10, 19-22) by trembling fear. Without this faith it is absolutely impossible to enter into communion with God, and to become well pleasing to Him; but precisely on this account is it also urgently necessary, not merely to persevere, but also to abound therein (Heb. 3, 6 ; 10, 22). As now faith is assured of the reality of invisible things, so hope looks forward to the personal possession of the same in the future. To such an extent is this of importance, that the Christian confession may be called a confession of hope (Heb. 10, 23).* Entirely in the spirit of Paul, is it here also, presented as a great object of glorying (Heb. 3, 6 ; comp. Heb. 10, 35), and as a motive for patient endurance, and also for steadfast perseverance (Heb. 12, 1). Through suffering is this hope purified, but by no means destroyed; and this suffering itself is a chastening which comes from God, is imposed in love, ministers to higher aims, and ends in glory (Heb. 12, 4-11). The love, finally, which is here commanded, extends to all (Heb. 12, 14 ; comp. Rom. 12, 18), and especially to the brethren (Heb. 13, 1), and of these again, most of all, the unfortunate and necessitous (Heb. 13, 2, 3). Even when the author is commanding love, his words have an entirely Old Testament coloring (Heb. 13, 2 ; comp. Gen. 18, 1). Beneficence and compassion are regarded as sacrifices: the confession of the name of God as the sacrifice of praise (Heb. 13, 15, 16 ; comp. Rom. 12, 1). From this love arises the exercise of all the duties of godliness, and particularly those of brotherly exhortation and intercession (Heb. 10, 22-24 ; 13, 18), of modesty and contentment (Heb. 13, 4-6 ; comp. Heb. 12, 16), those of obedience towards deserving leaders, and, finally, that of remembering those who are fallen asleep (Heb. 13, 7, 17).

22. The exhortations with which the author urges to the fulfillment of these duties are, in general, based upon the magnitude of the blessings received (*χάριν ἔχωμεν*, let us have gratitude, Heb. 12, 28); more especially upon the glorious fruits of fidelity, and the terrible punishment of unfaithfulness (Heb. 6, 4-10). Such an unfaithfulness he regards as possible even where a very high degree of Christian knowledge and

* [According to the reading of the best MSS., including the Alexandrine and the Sinaitic.]

experience has been attained ; although it cannot be shown that he looks upon those for whom this possibility has become a reality, as being originally true and living Christians. It is remarkable that in the classical text in his Epistle, which treats on this matter (Heb. 6, 4-6 ; Luther calls it "a hard knot"), neither their faith, their hope, nor their love is mentioned. Nevertheless, even for the most advanced, constant admonition is necessary (Heb. 10, 32) ; and not in themselves, but in God's faithfulness, have believers to seek the final ground of their rest and hope (Heb. 6, 10. 11 ; 10, 36-39).

23. Reference to suitable helps, by means of which such a Christian life is nourished, is also not wanting in the Epistle to the Hebrews. In general, grace is mentioned as that by which the heart is strengthened (Heb. 13, 9) ; while the means of grace, also, are not passed over in silence. Only once does the author allude to the rite of baptism (Heb. 10, 22), and on another occasion he indirectly alludes to the Lord's Supper (Heb. 13, 10). Especially is it recommended to believers, as a powerful means of help, to look back, on the one hand, upon their own former condition and life's experience (Heb. 10, 32, sqq.) ; on the other hand, and above all, upon the example of so many ancient heroes of the faith, who, as a cloud of witnesses, surround them in the Christian course. But though looking upon them, they have need especially to fix their eye upon their great Leader (Heb. 12, 1. 2), and to watch lest they fall from their former height (Heb. 12, 15).

24. From this brief survey of its doctrinal teachings, it is manifest that the Epistle to the Hebrews may be called "a faithful reflection of the spirit of the great Apostle of the Gentiles." Without doubt, there is between the writer's mode of conception and that of Paul, a difference by no means insignificant. The Pauline doctrine of justification by faith, of spiritual communion with Christ, and of the universal destination of Christianity, is here not so much as glanced at ; the resurrection of the Lord receives only once a passing mention (Heb. 13, 20), and the whole relation of Christianity to the old dispensation is presented in some measure differently from the manner in which it is represented by the Apostle of liberty. The whole conception of the doctrine of sin, above all, appears, in

Paul's teaching, to be much deeper. On the other hand, however, it is at once manifest that the author—more than probably a richly-gifted disciple of the Pauline school—contradicts his master in no single respect, but rather attaches himself to the Apostle's doctrinal development, and in his own manner develops, apologetically, the main idea which Paul, in his Epistle to the Galatians, had developed polemically. If the conception of Christ as the second Adam is not found here, yet the truly human, together with the truly Divine nature in Him, is certainly no less insisted on in this Epistle. If with Paul the suffering Christ is more especially a sacrificial victim, while here He is at once priest and victim, the one conception satisfactorily complements the other. Without doubt, faith is here more especially regarded in its relation to God, while in Paul it is more especially regarded in its relation to Christ; but, in either case, faith properly has reference to the great Divine promises of salvation, whose living center is Christ. In no case can it be shown that in our Epistle a radically Judaistic and a radically Pauline conception stand in irreconcilable antagonism (BAUR). Many an essential difference is to be explained by the entirely exceptional condition of the reader and the definite aim of the writer; and, upon a sustained comparison with Paul, we believe that just as little is a harsh dissonance as an impersonal echo to be observed here.

On the Paulinism of Luke, see our "*Life of Jesus*," I, 91. On the doctrinal ideas of the Epistle to the Hebrews in general, as well as in relation to Paul, our "*Christol. of the N. T.*," 316–359; VAN DER HAM, *Diss. Theol.* (1847); [DALE, *Sermons on the Epistle to the Hebrews*]; but, best of all, the excellent monograph of RIEHM, "*The Doctrinal System of the Epistle to the Hebrews, exhibited*," &c., in 2 parts, Ludwigsb., 1858, 1859. On the Christology of this Epistle, a Latin Programme, by MOLL, Halle, 1854, 1855. On the difficult place, Chap. 9, 14, the *Diss. Theol.* of BOON MESCH, Lugd. Bat., 1825. On Chap. 11, the *Diss. Theol.* of HUET, Lugd. Bat., 1824. On the whole Epistle, the *Bijbelstudiën* of D. CHANTEPIE DE LA SAUSSAYE, 3 parts, Leyden, 1860. See also VAN KOETSVELD, "*The Apostolic Gospel*," the Hague, 1865. Also the two appendices of Tholuck to his excellent Commentary on this Epistle.

Questions for consideration.—To what extent is the discourse of Stephen an anticipation of the Pauline position?—What Pauline elements have the writings of Luke, above those of Matthew and Mark?—In what relation does the investigation of the doctrinal teachings of the Epistle to the Hebrews stand to the inquiry in regard to its author?—His doctrine of God and His revelation.—Of man and of sin.—Of the person and work of the Redeemer.—Of the diversity and the connection of the Old and New Testament.—Christ, as compared with Melchisedec, Moses, and Aaron.—The Epistle to the Hebrews compared with the standpoint of the Jewish-Alexandrine theology of this period.

§ 44.

Result and Transition.

Notwithstanding all the diversity of gifts and of other peculiarities between Peter and Paul and their fellow-witnesses, the unity of spirit between both is so manifest, that the latter, no less than the former, deserves the name of a Pillar among the Apostles (Gal. 2, 9). The Pauline development of doctrine, as a whole, stands far above even the Petrine, just as the development of Christianity itself in the Gentile world stands above the original Judæo-Christianism. As the doctrinal system of Paul is the rich fulfillment of the promise given in the Petrine, so in turn it constitutes a preparation and transition to the profound theology of John.

1. If we look back from the now completed Pauline circle of ideas to the earlier considered Petrine ones, nothing strikes us more forcibly than the greater breadth of the former as compared with the latter. It is still more surprising to observe that the independence of the Apostle's testimony, which fully entitled him to speak of *his* gospel, leads him in no single essential point into contradiction with the earlier testimony of his fellow-apostles. On the contrary, it is manifest that the right hand of fellowship which three of them extended to Paul and Barnabas (Gal. 2, 9), was the symbol of a living—and, pre-

cisely for this reason, anything but monotonous—unity. The essential difference can be so satisfactorily explained—partly from the dissimilarity of the individuals, partly from that of the field of labor and of aim in the different witnesses—that it serves much more for the establishment than for the undermining of the Apostolic testimony. Nothing brings out more forcibly the superficial character (notwithstanding all its show of profundity) of the modern-romantic reconstruction of the Apostolic age, than an impartial study of the different Apostolic types of doctrine in the light of isagogics and psychology.

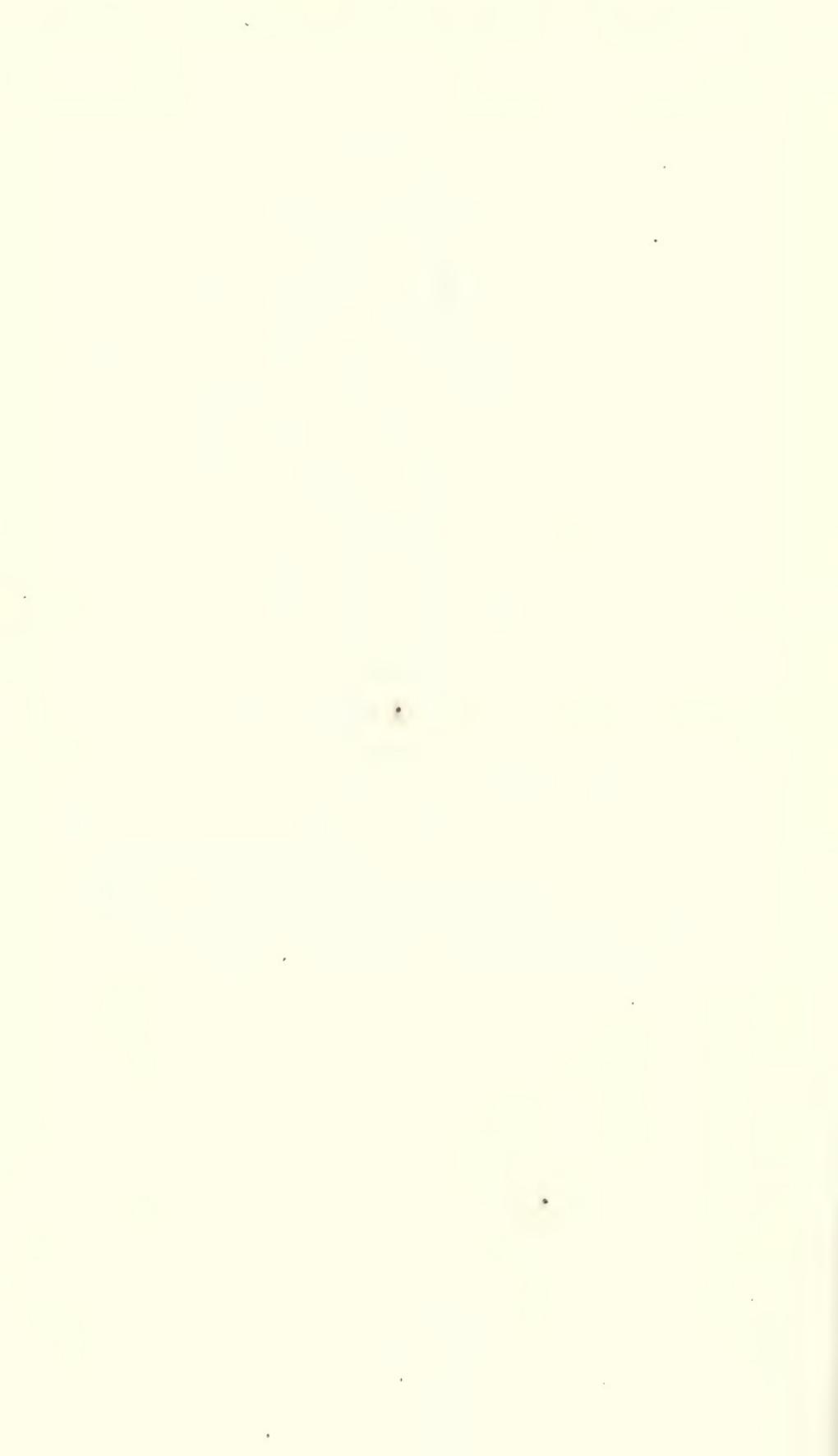
2. The higher harmony of the Pauline with the Petrine doctrine of system detracts nothing from the rich originality of the former. It is the first strikingly successful attempt of an able and philosophic thinker, enlightened by a higher spirit, to reduce to a higher unity the infinite riches of truth and life revealed in the Gospel. "Never had Christian truth been expressed with so much richness and depth; never had it taken a form so systematic and so rigorous. It is a totality of facts and ideas in which everything is bound together and interlaced, and in which the infinite diversity of details reduces itself without difficulty to the unity of a central and fruitful thought, which is, as it were, the corner-stone of the whole edifice. We recognize in this powerful dialectic a spirit nourished by severe studies, and singularly trained to all the exercises of thought. Thus, the teaching of Paul marks an incontestable progress beyond that of James and of Peter" (BONIFAS). The Pauline catholicity stands related to the theology of Judæo-Christianism, as the spirit of the reformation of the sixteenth century to the ecclesiastical piety of the Middle Ages. Yea, truly, "Paul would have been the prince of philosophers if he had not been the greatest of the Apostles" (A. MONOD).

3. Yet the highest conceivable development of the Christian process of thought is to be found no more in Paul than in Peter. The deepest insight into the mystery of godliness is to be obtained not simply in the way of acute logical demonstration, but chiefly in the way of spiritual contemplation. In Peter, it is the voice of memory and experience that speaks; in Paul, there is united with this last the power of Christian

thought, which, when necessary, can also wield the weapons of a fine dialectic ; but it is John alone who, with a piercing eagle-eye, penetrates into the deepest depths. The theology of Paul develops itself in a series of most remarkable antitheses; but the complete reconciliation of these antitheses, of which it speaks, is fully given only from the standpoint of John. Apparently, the difference between the latter and Paul is much greater than between Paul and Peter. The Epistle to the Hebrews especially, seems to present *one* almost continual contrast to the ideas of John. Yet the development of the latter will show us that many a Pauline element here first attains to its full development, and that not a little which is testified by Peter and confirmed by Paul, is, if possible, by the Patriarch of the Apostles, developed from a yet higher point of view, and yet more profoundly conceived of.

Compare, in addition to works mention at end of § 33, the treatise of THOLUCK in his "*Miscellaneous Writings*," II, 272–329 : as also that of Paret, "*Paul and Jesus*," in the *Jahrb. für Deutsche Theol.*, 1858.

Questions for consideration.—The alleged conflict of principles between Paul and his fellow-apostles tried before their own tribunal, Gal. 2.—Compare with Acts 15.—Comparative view of the Petrine and the Pauline theology in their main points.—Is there ground for ascribing, with Baur, to the Epistle to the Hebrews a reconciliatory tendency, with the view of harmonizing Paulinism with the ideas of the Revelation of John.



CHAPTER III.

THE THEOLOGY OF JOHN.

§ 45.

General Survey.

The doctrinal teaching of John, the Apostle of Love, occupies not merely the last, but also the highest place in the series of Apostolic testimonies, and to this extent sets the crown upon that which Paul, the Apostle of Faith, and Peter, the Apostle of Hope, had already placed in a clear light. It is learned from the Apostle's own utterances, recorded partly in his Gospel and Epistles, partly in the Apocalypse, which we shall proceed to examine each singly, and in this order. In all he proceeds from Christ as a center, and reveals in his unmistakable individuality, on the one hand, an apologetic and mystical, and, on the other hand, an Israelitish-prophetic character.

1. As in the natural, so also in the spiritual domain, that which is noblest comes most slowly to perfection. Peter and Paul had already given their written testimony, and left the scene of their earthly activity, before the testimony of John was heard. It is the fruit of personal recollection, refined by inner contemplation, before which the past reproduced itself and the mystery of the future, in consequence of renewed revelation, was directly revealed. No wonder that the Church in all ages has attached the highest value to the testimony of the bosom friend of the Lord, the most long-lived and profound of all the apostles. While the Petrine theology bears a Jewish-Christian, the Pauline a Gentile-Christian character, we here find the whole opposition between the Gospel on the one hand, and Judaism and heathenism on the other, thrown into the shade, and Christianity regarded, in the fullest sense of the word, as the absolute religion. Thus, the highest point

of view is attained ; and, at the same time, the future development of Church and theology is sketched in broad outlines. The Petrine type is made prominent in the Roman Catholic, the Pauline in the Protestant development of Church and doctrine ; the Johannean theology seems emphatically destined to become the theology of the future.

2. The doctrinal ideas of John we learn, more than in the case of Paul and Peter, exclusively from his own writings. Among these, the authenticity of the Apocalypse, even in the judgment of the Tübingen school, stands uncontestedly firm, while that of the Gospel and the First Epistle begins to come forth victoriously from the fiery ordeal of the latest attack. That also of the Second and Third Epistles, although of quite subordinate importance for our purpose, can be satisfactorily defended. Illustrious names show that it is possible to be a truly scientific theologian and yet to regard as authentic *all* the writings which bear the name of John ; while, on the contrary, it is becoming more and more evident that the Presbyter John, to whom in contra-distinction from the Apostle, a part of these writings has been ascribed, is a rather doubtful, perhaps an imaginary person.

3. The order in which the Johannean writings are to be examined is determined by the verdict of criticism as to the time of their composition. To us it is certain that the Apocalypse was written, not under Nero, but under Domitian, and therefore, after the Gospel and the Epistles. "The Johannean writings form a trilogy ; the Gospel basis, the organic conformation, the final and eternal future of the Church : Christ who was, who is, and who is to come : the Gospel, the Epistles, and the Apocalypse" (LANGE). In the contemplation of the Gospel as a source of knowledge for the Johannean doctrine, we must by no means take into account the utterances of the Johannean Christ, but exclusively those in which the Evangelist himself appears as witness or defender. These are John 1, 1-18 ; 2, 21. 22 ; 3, 16-21 (?) ; 3, 31-36 (?) ; 6, 64-71 ; 7, 39 ; 11, 51. 52 ; 12, 14-16 ; 12, 33. 37-43 ; 13, 1-3 ; 19, 28. 35-37 ; 20, 30. 31 ; 21, 25. (Compare § 17, 3.)

4. Scarcely do we, in the light of these utterances, take the first step in the domain of the Johannean theology, when it

becomes apparent that it bears, both in respect to contents and form, a highly peculiar character. John stands entirely alone, without any of his fellow-witnesses having exerted on him any appreciable influence, such, for instance, as Paul did on the writer of the Epistle to the Hebrews, or Peter upon Mark. His theology, as we learn it especially from Gospel and Epistle, bears the character less of a definite doctrinal development than of an animated testimony. Not dialectics, but intuition ; not the intellect, but the feelings ; not the future, with its lofty expectations, but the present, with its priceless blessings, are ever prominent in the didactic writings of John. In only a single instance is the contrast between Law and Gospel pointed out, which occupies so important a place in Paul; with John the Gospel stands not only in diametrical opposition to the law, but also immeasurably above it. The cause of this phenomenon it is not difficult to discover. John probably never occupied a standpoint so strictly legal as James, for example; much less did he experience such a sudden transition from darkness to light as Paul. As the sun causes the blossom to unfold, so the meeting with Christ and the continued contemplation of Him (John 1, 40) had awakened his spiritual life with silent but mighty power ; and of this inner life, his doctrine, so far as we can speak of a doctrine in connection with him, is at once the expression and the key. No Apostle has expressed more profound ideas with less profusion of language. The vocabulary of John is comparatively poor, but the value of his experiences far surpasses that of their verbal exponent. "The author resembles a great lord who never pays except in large coins" (GODET). The inscription on Herder's monument at Weimar—"Light, love, life"—embodies also the fundamental idea of John's theology; but who has ever yet perfectly fathomed this in the spirit of the Apostle ? This is the more difficult, since the different ideas are here much less distinctly separated than, in Paul, for example, and unconsciously flow into each other. The Johannean theology is less developed in breadth than in depth and height. Light and life, faith and knowledge, sin and falsehood, truth and holiness are, with John, so intimately connected, that here, if anywhere, an entire separation of the doctrine of faith and of morals is absolutely impossible.

5. As the Pauline theology bears an anthropological (§ 23, 4), so does the Johannine bear an especially Christological character. Without doubt, the Apostle proceeds in his doctrine from God, but only as He is known in Christ. Upon the person of Christ, more even than upon His work, is manifest stress laid; the world, sin, the Church, the future, all are viewed in the light of the historic manifestation of Christ. As in James, the opposition between knowing and doing, and in Paul, between sin and grace, so, in John, the contrast between darkness and death out of Christ, and light and life through Christ, is the axis around which all revolves. The historic manifestation of the incarnate Word is affirmed in the Gospel and Epistle, the future revelation of the glorified Son of man in the Apocalypse, with a power and an emphasis which cannot be surpassed.

6. In the Gospel and Epistle this testimony bears a distinctly apologetic, and at the same time, an exalted mystical character. Without its being necessary to ascribe to the Fourth Gospel a directly polemical tendency (design) opposed to particular persons or schools, we may yet infer (John 20, 31) that the aim of the Evangelist was to strengthen the faith of his readers, especially at a time in which so many doubtful phenomena were appearing. Now and then, the apologetical becomes directly polemical (1 John 4, 2, 3 ; 2 John 9-11), but even where he combats error, it is not by means of acute reasoning, but by a powerful witnessing of that which he himself has passed through, and has, in a spiritual manner, experienced. Often he loses himself, as it were, in the contemplation of a past or a future, which to him has become present; so that it can be said with truth of his theology, "It is not a product of speculation, but of contemplation; it is a theology essentially mystical, which requires but a limited number of ideas, and a theory altogether simple for the edification of the life which it would make to issue from the bottom of the soul" (REUSS).

7. In the Apocalypse, on the other hand, the Apostolic testimony takes a high prophetic flight, but without any sacrifice of its original Israelitish character. On the contrary, it is manifest that the seer is intimately familiar with the visions of the Old Testament, especially those of Ezekiel and Daniel, and that even the most fully developed of the Apostles at the end of his

course, had by no means torn himself from the theocratic-national ground in which he had once been rooted. He who regards it as absolutely impossible that one and the same John should have written the Gospel *and* the Apocalypse, has not duly considered either the wealth of his individuality, or the considerable period of time which had elapsed between the composition of the one writing and that of the other, or the great difference of their contents, aim and character. A continued investigation leads rather to the conclusion that only an Evangelist like this could have written the Apocalypse, and only an Apocalyptic like this could have written the Gospel.

8. After what has been said, we cannot greatly wonder that the attempts at the treatment of the Johannine doctrinal system have been made in very different ways, and have not always proved successful. Especial reference is due to the work of REUSS (*l. c.* II, p. 336), which has developed this whole type of doctrine out of 1 John 4, 9, as compared with John 3, 16 (which latter passage, however, contains none of John's own words). We believe we shall remain most true to the historico-Christological character of the Johannine theology, if, in the examination of the Gospel and Epistle, we give especial attention to the Apostle's representation of the world, out of Christ, the appearing of Christ, and the life in Christ. In the doctrinal system of the Apocalypse, the doctrine of the Lord's coming is, from the nature of the case, the one which demands the greatest attention.

Comp. on John and his theology, the Art. of EBRARD in HERZOG'S *R. E.* VI. In defence of the genuineness of the Gospel and the Apocalypse, the prize treatise of NIERMEIJER, Hague Society XIII, (1852), and the "*Introduction to the N. T.*" by SCHOLTEN, Leiden, 1856. On the priority of the date of the Apocalypse over the Gospel, our "*Christology of the N. T.*" bl. 366-379, and an article by GODET in the *Révue Chrét.* of 1865, p. 239-249 of the *Bulletin Théol.*

On the doctrinal type of John, the frequently-cited writings of SCHMID, MESSNER, REUSS, LECHLER, DE PRESSENSÉ, and others; above all on this subject, the work of B. WEISS, "*The Doctrinal System of John, investigated in its Fundamental Features,*" Berl., 1862. It is to be regretted that the most of

these writers understand by the Johannean theology, the theology of the Fourth Gospel, i. e., of the Johannean Christ. Comp. also DA COSTA, "*The Apostle John and his Writings,*" Amst., 1854, bl. 103, sqq.

Questions for consideration.—Importance of the Johannean theology beside and above every other.—The key thereto in the history of the Apostle's life and growth.—Closer examination, comparison, and estimate of its sources.—The peculiar character of the Johannean theology, as compared with the Petrine on the one hand and the Pauline on the other.—History of the course and manner of its special treatment.—Why has the treatment of the Johannean doctrinal system been, as a rule, less successful than that of others?—In its examination, according to both sources, what is above all to be avoided, and what regarded?—Truth and significance of the "*volat avis sine metâ,*" etc.



FIRST DIVISION.

THE GOSPEL AND THE EPISTLES.

§ 46.

The World out of Christ.

The invisible God, according to the testimony of John, reveals himself to the world only in and through the Logos, who from the beginning was partaker of his nature and majesty, the mediate cause of creation, the light and the life of men. The world, however, misled and controlled by its Prince, loves darkness rather than light, and is on this account, subject to the dominion of sin and death. Nevertheless, there are those of a better mind who are inwardly susceptible of the highest revelation of God in the Logos, which has been of old, especially in Israel, announced and prepared for.

1. In our survey of John's teaching, nothing strikes us so immediately as the loftiness of the Apostle's conception of God. God is to him the True One (1 John 5, 20), in opposition to all vain idols; Light (1 John 1, 5), the sum of all moral perfection, which again concentrates itself in Love (1 John 4, 8, 16), the fountain head of everlasting Life (1 John 5, 20). And of this God he speaks as the Father (1 John 2, 13; 3, 1), without doubt in the consciousness of his filial relation to Him, but at the same time, with evident reference to the mystery of the Divine Being, revealed only in the Son.

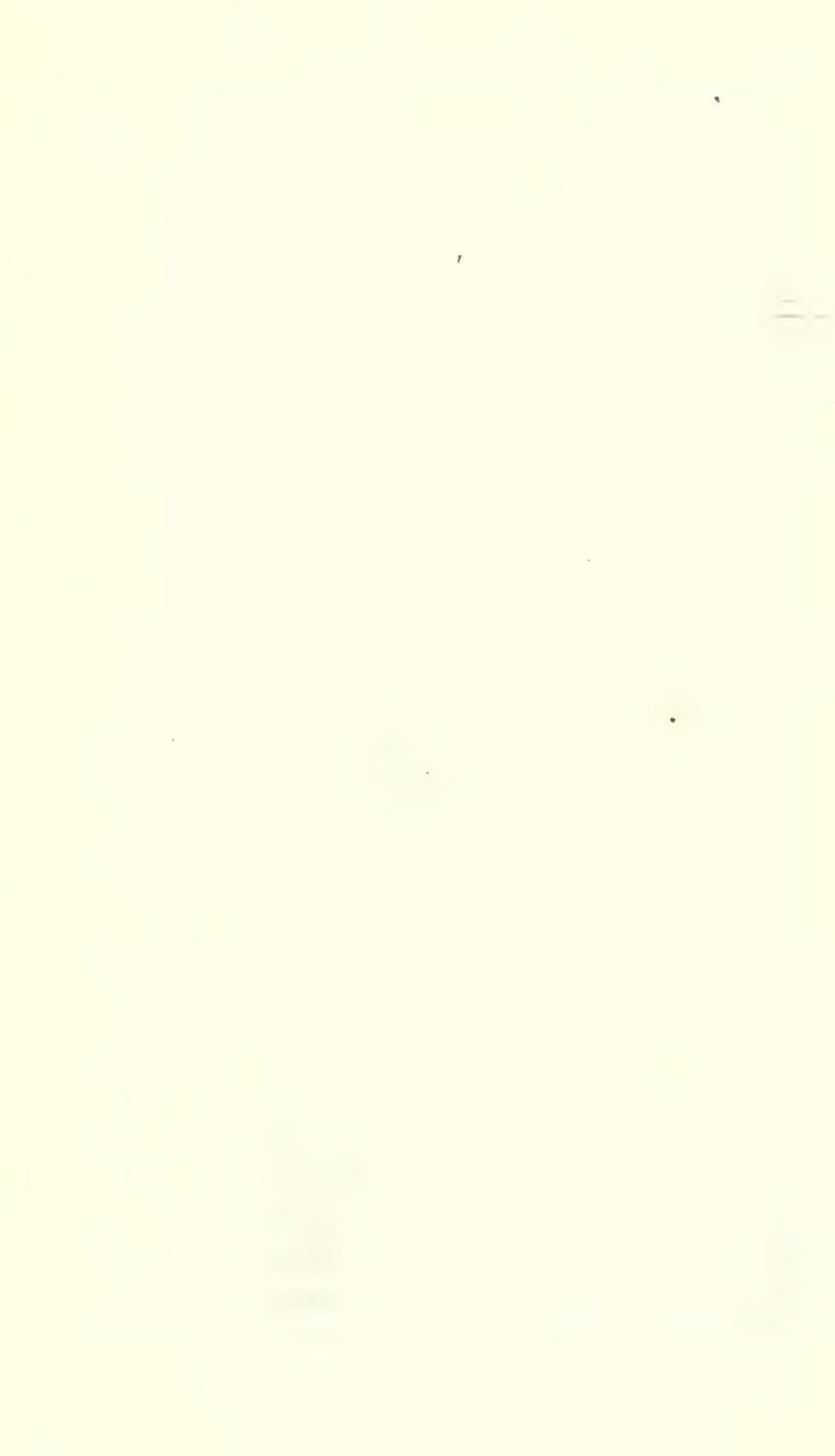
2. For God is not only invisible (1 John 1, 18), but also is known only so far as He reveals himself; and the center of this revelation is the Son, so that even the Theophany of the Old Testament was in reality a Christophany (John 12, 41). God's revelation in Christ is consequently with John the source of his knowledge and conception of God. The general revelation of God in nature and conscience, of which Paul speaks, he does not mention in this form; in his view, all that can be known of God concentrates itself in the Logos.

3. The Logos is identical in the Johannine system with the Son (John 1, 14; comp. 1, 18), and the reason why he designates the Son exclusively in this manner is to be sought in the peculiar character of the Gnosis of his days. The Johannine idea of the Logos has its basis substantially in the Old Testament; its form, however, is to be explained by the Alexandrine philosophy of his time. The difference, however, between his doctrine of the Logos and that of Philo is much too great to allow the former to be regarded simply as a feeble imitation of the latter. "The antithesis is absolute; for that which is to St. John a truth of the first moment, would have been to the Jew of Alexandria a horrible blasphemy. Between Philo's system and the Gospel, the same difference is found as between the Therapeutae, taciturn and attenuated hermits, and the first Christians, conquerors of the world by their missions and their martyrdoms" (DE PRESSENSÉ). Rightly regarded, John says nothing of the Logos but what is elsewhere in the New Testament testified of the Son of God. Only he says this in another manner; and what he says, can be supported either by the letter or the spirit of the Lord's utterances, communicated either by him or by the other Evangelists.

4. The Logos, according to the teaching of John, is partaker of the nature and majesty of God, hypostatically preexisting with Him in the beginning of all things, and is the mediate cause of the creation of all existence out of Himself (John 1, 3). John recognizes no eternal matter which owes to the Logos only its present form; but proclaims an eternal Word of God whereby all things have been brought into being, and in which God has, so to speak, expressed himself. All light and life in the world of men, whether it be natural or moral, has proceeded from Him as its centre; and the whole history of the world before Christ may be regarded as foreshadowing the conflict of this light against the darkness in humanity.

5. For the Kosmos, from the nature of the case, makes to the Logos an obstinate resistance, not because it is composed of matter (*ὕλη*), but because it is controlled by the power of sin. It lies in evil (1 John 5, 19), as the element in which it naturally moves. At its head stands, as the enemy of God, the devil, a personal evil spirit. While there is no further reference either to angelology or demonology in the teaching of John, Satanology, on the other hand, occupies an essential place in the Apostle's doctrinal system. Satan has sinned from the beginning, i. e., as long as there has been sin (1 John 3, 8, *ἀπ' ἀρχῆς*, not *ἐν ἀρχῇ*.) He prompted the first fratricide (1 John 3, 12), and put the betrayal into the heart of Judas (John 13, 2). Thus he accomplishes his own work, and has his own children, as opposed to the children of God. Men have evil from him, he has it of himself, because he is by nature evil. How he became so, John does not say, but just as little that he always was so. This last he could not say, without at once contradicting the idea of God and the conception of the world, given both by the Old Testament and by Jesus himself.

6. Such being the origin of sin, it displays inevitably the same character as he in whom its power is concentrated. The Johannine doctrine of sin is less developed than the Pauline, but is not less true and profound. Sin is to him, in its deepest ground, lawlessness, and therefore moral wrong (1 John 1, 9; 3, 4); sin and falsehood are with John as inseparably connected as truth and holiness; and while life is not conceivable without love, the power of evil manifests itself expressly in hatred



against one's brother (1 John 3, 12), and in the love of a world alienated from God (1 John 2, 15-17). In consequence of this, the sinner remains necessarily in darkness, for as in love is life, so hatred resembles death. The conception of death, also, like that of the world, is with John a thoroughly ethical one, indicative of a condition of spiritual separation from God which naturally leads to physical death, and attains its terrible point of culmination in an absolutely unpardonable sin (1 John 5, 16). So great is the power of sin, that even in the Christian it can be by no means regarded as annihilated (1 John 1, 8-10), so that he stands in need of constantly renewed forgiveness (1 John 2, 2), although absolute freedom from sinning remains the requirement and the ideal of every Christian life (1 John 3, 4-10).

7. This universal sinfulness of the world renders necessary a more especial revelation of the truth and grace of God, in addition to the general one of the Logos before his incarnation. This revelation proceeds entirely from the love of God, which is manifested in a lustre unknown before, in the sending and giving up of the Son (1 John 4, 9. 10). This, however, took place by no means without preparation being made for his coming; even before his incarnation the Logos stood in a more especial relation to Israel as his own, although by far the greater part rejected Him (John 1, 11. 12). The prophetic Scripture had proclaimed Him (John 2, 17; 19, 36. 37), and especially the labors of the Baptist had prepared the way for his appearance (John 1, 6. sqq.). Of a preparation for his coming in the Gentile world, John does not directly speak; he indicates, however, that all light even there has proceeded from the Logos (John 1, 4. 5. 9), and that there were by no means wanting those who were accessible to the light and life which proceeded from Him (John 11, 52).

8. For according to the teaching of John, mankind, quite apart from its relation to the historic manifestation of Christ, is divided into two originally different classes. On the one hand are children of the devil and of darkness, for whom faith on this account is morally impossible (comp. also 2 Thess. 3, 2), and in whose unbelief the Apostle adores the fulfillment of the secret counsel of God (John 12, 40). On the other hand, however, are also the better minded, the children of God even

beyond the confines of Judaism (John 11, 52), light-natures, who hear the Gospel because they are of God (1 John 4, 6), and feel themselves drawn to Him. Here the law of affinity applies: that which is like is attracted, that which is unlike is repelled. Where, consequently, the light arises, the friend of light will seek, recognize, and prize it; while, on the other hand, the child of darkness hates and resists it. That, however, this essential difference stands in no kind of connection with moral freedom and responsibility, so that unbelief, traced to its ultimate source, were a misfortune rather than a fault, is by John nowhere taught. On the contrary, he evidently regards this unbelief as something entirely inexcusable, and sees in the highest manifestation of the truth at the same time a manifestation of grace and life, of which all stand in need, and which also is designed and provided for all, (John 1, 14–18; 1 John 2, 2).

Comp. in general on John's idea of God, the treatise of PAREAU in *Waarh. in L.*, 1844. On the doctrine of the Logos, our "*Christology of the N. T.*," bl. 380 sqq., the different commentaries on this passage, and the work of BUCHER, "*The Apostle John's Doctrine of the Logos*," Schaffh., 1856; an article by WEIZÄCKER in the *Deutsche Zeitschrift*, 1862; PHILIPPI, "*The introduction to the Gospel of John*," and especially, as opposed to the interpretation of BEYSCHLAG, the important monograph of SCHULZE, "*Of the Son of Man and of the Logos, a contribution to Bibl. Christol.*," Gotha, 1867. On his conception of the two different kinds of men, as opposed to the Gnosticizing view of HILGENFELD and others, WEISS, "*The Theology of John*," S. 128–138.

Questions for consideration.—The peculiarity of the Johannine conception of God.—Why not appeal to the authority of 1 John 5, 7?—What can be deduced from John's teaching as to the mutual relation of the Father, the Son, and the Holy Ghost?—Are there found, elsewhere also in the New Testament, traces of the doctrine of the Logos?—The sense of John 1, 1–18, compare 1 John 1, 1–3.—Connection of the Johannine doctrine of the Logos with the canonical and apocryphal writings of the Old Testament on the one hand, and the Alexandrine philoso-

phy on the other.—The idea of *κόσμος* in relation to that of the Logos.—Was John a Dualist?—What is taught in John 12, 40?—How is John 13, 2, to be read?—What is the sense of 1 John 5, 16?—The difference between the Johannine Anthropology and that of the later Gnosticism.

§ 47.

The Appearing of Christ.

The Logos became incarnate in Jesus Christ, who is true and holy man, but, at the same time, the Son of God in the supernatural sense of the word, the Messiah of Israel, the Saviour of the world. His whole manifestation and work, both before and after His death, is a continued revelation and communication of truth and life, whereby the world must either be saved, or even now and here be righteously condemned.

1. The appearance of Christ on earth is, according to the conception of John, by no means the merely becoming visible of a heavenly being, hitherto invisible, but a real assumption of human nature by *Him* who had not hitherto possessed it, and who becomes man while remaining Logos. Even before His incarnation, this Logos was the Son (John 1, 14, 18; comp. 1 John 4, 14), whose intimate relation to the Father is indicated by the Evangelist in a figure derived from his own experience (John 13, 23). As such, He has been from the beginning (1 John 1, 1; 2, 14), and is manifested upon His coming into the world (1 John 3, 5). In speaking also of His coming in the flesh (1 John 4, 2, 3), and of His being sent by the Father (1 John 4, 14), the idea of a personal preëxistence underlies the statement. So closely is He united to the Father, that it is sometimes doubtful of which John is speaking (see, for example, 1 John 2, 29; 3, 2, 3). In the single epistle in which the expression *Jesus Christ* does not occur, His name is referred to in a highly significant manner (3 John 7); and, only so far as God is known in Christ, is He, as the True One, contrasted with false Gods (1 John 5, 20). In vain is it sought to weaken

the force of these expressions by insisting on the absence of the article usually found before the name of God (John 1, 1), and which, from the first, is given to the Logos. The judgment of the ancient Church, which conferred upon John, as the proclaimer of the Divine nature of the Logos, the name of *The Theologian*,* has been perfectly justified.

2. There is no single reason for understanding the well-known formula, "The Word was made flesh," (John 1, 14), of anything else than the assumption of the whole true human nature in all its fullness. Without doubt, John also maintains the reality of the human body of the Lord (John 19, 28. 34. 35); but with equal emphasis does he ascribe to Him a human soul ($\psiυχή$) and a human spirit ($\piνεῦμα$), with its activities and emotions (John 13, 21, $\piνεῦμα$; 1 John 3, 16, $\psiυχή$). A denying that Jesus Christ is truly come in the flesh (this is something more than to appear in a human body) is, in his eye, anti-christian (1 John, 4, 2. 3; 2 John 7). Not in a merely fleeting manner has the Logos revealed himself; He has tabernacled ($\epsilonστίνωσεν$) for a while in a truly human nature (John 1, 14), and His body was, as it were, the temple of a higher being (2 John, 21; comp. Colos. 2, 9). Of a miraculous beginning of life, such as Matthew and Luke relate, no express mention, indeed, is made by John; but it is tacitly assumed (postulated) by him in his whole system of Christology, and once is apparently even alluded to (John 1, 13), although but indirectly. In no case, however, can the incarnation of the Logos be regarded as the annihilation, but rather as the peculiar revelation, of his superhuman glory. That in such a personality the liability to temptation (John 6, 15), co-existing with the entire absence of actual sin, is conceivable, is, from the stand-point of John, self-evident. He, therefore, emphatically terms the Lord the Holy One, the Righteous (1 John 2, 1. 20; 3, 3. 5), and recognizes in Him no sin, not even the least (1 John 3, 5). But with this negative result he is not content; on the contrary, he sees realized in Him the ideal of the highest moral perfection possible on earth (1 John 2, 6; 4, 17), as revealed, above all, in a love which is combined with the most exalted consciousness of His relation to the Father (John 13, 1-3).

* That is, one who makes prominent the divinity of the Logos. See the title of the Apocalypse.—D.

3. That the incarnate Word is the Messiah of Israel, is brought less prominently forward in John than in Paul or Peter. No wonder; the wall of separation between Israel and the Gentile world had, in his view, already fallen; consequently, also, Old Testament expressions, like Zion, city of God, heavenly Jerusalem, seed of Abraham, &c., do not occur in his writings. Nevertheless, he also presents the Lord as the one promised to the fathers, in whom the Scriptures are fulfilled; yea, affirms the recognition of Jesus as the Christ to be indispensable to salvation (John 20, 31), and a sign of the being begotten of God (1 John 5, 1). With evident preference, however, he dwells upon the universal design in the manifestation of Christ, which had already been indicated by the Baptist, (John 1, 29), and had been so emphatically expressed (John 6, 33) by the Lord himself. To the question, what then is, properly, the great aim of this whole manifestation and work? with his Gospel and Epistles in our hands, we answer: negatively, the taking away of sin and the destroying of all the works of the devil, (1 John 3, 5, 8); positively, the revealing of the truth and the giving of life (John 1, 16-18; 1 John 4, 9, 10).

4. The Father is interpreted (*εξεγήσατο*, John 1, 18) by and in the Son of his love. Without doubt, John is here thinking of the instruction (1 John 1, 5) of the Lord, but, above all, of the whole personality of Him in whom the Truth and the Life shone forth in unspeakable lustre. A high degree of significance, on this account, have, in his estimation, the miraculous deeds of the Lord, as the beamings forth of His glory (John 2, 11). He sees, however, this glory revealed less in single instances of unwonted glory (the Transfiguration, the institution of the Supper, the Ascension, &c.), which he rather passes over in silence, than in the resistless whole of the historical manifestation of the Christ (John 1, 14; 1 John 1, 1-3).

5. While the sending of the Son of God into the world had as its end the giving of the true life (1 John 4, 9), this end is especially attained by the *death* of the Lord. It is remarkable that, while John otherwise passes over the Old Testament sacrifices in silence, he nevertheless presents the death of the Lord in the definite character of a sin-offering, by which the guilt of sin is covered (1 John 2, 2). In the death of the Lord he

sees not only the fulfillment of God's counsel, in consequence of which the true Paschal lamb is slain on Golgotha (John 19, 36); not merely the manifestation of the highest love of the Lord, which justly calls for imitation (1 John 3, 16); but the means absolutely necessary for the expiation of the sins of the world (1 John 2, 2). Not merely purification from the dominion of sin, but also from its guilt and curse, he brings into immediate connection with Christ's blood (1 John 1, 7), and comprehends in the proclamation of the forgiveness of sins the main import of the Gospel message (1 John 2, 12). He represents the Christ as come (1 John 5, 6), *i. e.*, as revealed in his exalted character, not merely by the water of baptism, but also by the blood of the Cross, whereby the forgiveness of sins is not merely symbolized but actually realized. At the same time, according to his profound observation (John 11, 52), the receptive Gentiles are gathered together into one communion with the redeemed of Israel. No wonder that he regards a death whereby so great salvation is brought in, as the life of the world.

6. This saving work of the Lord is continued, even after His death. Through the Holy Spirit He ceases not to communicate himself to believers (1 John 2, 27; 3, 24), but, at the same time, He himself remains the Paraclete of his people as often as they have sinned anew (John 2, 2). Thus, there exists between Him and them a constant communion of life and of spirit; and He will one day come again to perfect the blessedness thus begun. Without doubt, the expectations of John in regard to the future are much less highly colored than those of Peter or Paul. The Old Testament imagery here, in a great measure, disappears; the blessedness of the future is already, essentially, enjoyed at present. This is a consequence of the exalted mystical character of the Johannine theology, but we have no right to assert that his expectations are essentially different from those of his Christian contemporaries. He also speaks of a last hour (1 John 2, 18)—a day of the revelation of Christ and of judgment (1 John 2, 28; 4, 17)—in which that which is secret is revealed, and the end of redemption is attained. He also regards the Antichrist as the forerunner of the final judgment, although—as distinguished from Paul (2 Thess. 2)—he discovers the signs of the last apostasy not so much in lawless-

ness as in the denial of the truth. We find no single reason for finding here nothing but "forms derived from an earlier mechanical view of the world, which show that John had not yet entirely risen above his former Judaism" (SCHOLTEN).

7. The result of this work of the incarnate Logos in the midst of the world cannot be other than decisive for the world itself. The appearing of Christ brings about a separation (*κρίσις*) between those who have the Son and those who have Him not (1 John 5, 11. 12); or rather, the difference, already present but unseen is, in consequence of His coming and His work, brought to light. Thus, the Christ becomes necessarily a Judge, even where He would be a Saviour; and whosoever rejects Him abides in that death in which he already by nature was, and from which he can escape only in communion with Christ (1 John 3, 14). According to John, it is absolutely impossible not to have the Son and yet to have the Father (1 John 2, 23; 2 John vs. 9); to be unchristian, and yet to be religious. And just as little does he open any prospect in the future to the obstinate rejecter of Christ; on the contrary, he anticipates a very different issue of the world's history from that which absolute Monism pictures to itself. It can hardly be supposed that he looked for a conversion of Antichrist: it is rather his overthrow and destruction which he must regard as conceivable (comp. 1 John 2, 15-17). In this domain, also, the Apocalypse will afford us suggestions which we shall seek in vain in the Gospel and Epistles; but those already examined prove sufficiently that he finds no less difference essentially between belief and unbelief than between light and darkness. With what holy indignation he is filled against those who reject the doctrine of Christ is, at least once, emphatically expressed (2 John 7, 9-11); although, even in speaking of the unbelief of his contemporaries, next to the tone of deep indignation, that of great melancholy and intense grief makes itself heard (John 1, 11. 12; 12, 37-43). Where, however, he is called to speak of the blessedness connected with life in Christ, he speaks of nothing lower than "grace for grace" (John 1, 16).

Compare, on the true humanity of the Johannean Christ, BEYSCHLAG, *l. c.*, S. 141 ff. On the Divine nature in Him, according to the testimony of our Apostle, GESS., "*The Doc-*

trine of the Person of Christ," Basel, 1856, S. 99–115. On the Johannean Soteriology, LECHLER, *l. c.*, S. 219 ff. On the Johannean Christ, our "*Apologetical Prelections," IV; [LIDDON'S* Bampton Lecture, on the *Divinity of Christ.]*

Questions for consideration.—What is the sense of 1 John 5, 20?—Why is John silent as to the Lord's miraculous birth?—Is there ground for the assertion that the Johannean Christology contains Docetic elements?—What Divine characteristics appear especially in the Johannean image of Christ?—What peculiarities are displayed in the Johannean Soteriology as compared with the Pauline?—What connection does the Apostle observe between the work of the exalted Christ and that of the Holy Ghost (John 7, 39)?—The Johannean description of Anti-christ.—The singleness of John's love.—The brief summary of the Gospel of John, in chap. 1, 16.

§ 48.

The Life in Christ.

Where the highest revelation of God in the incarnate Word is believably contemplated, and thus is truly acknowledged, this faith becomes the source of a life in communion with Christ, and, through Him, in filial relationship towards God, which manifests itself by a walk in light and love, and clearly distinguishes all who possess it from the world, and inwardly unites them to each other. Through this, its spiritual principle of life, the preservation and victory of the Church of the Lord is assured; its glory and blessedness, however, are fully revealed only in the day of the coming of Christ.

1. Although in the Johannean doctrinal system the demand for *faith* is not so constantly brought into the foreground as in that of Paul, yet faith in Christ is here also spoken of as the chief commandment of the Gospel, and the great means for overcoming the world (1 John 3, 23; 5, 4–5). It consists in the sincere acknowledgment of Him in His whole unique dignity (*πιστεύειν θεον*, *x. r. λ.*, John 20, 31) and is the sign of a

genuine birth from God (1 John 5, 1), whose testimony it unhesitatingly accepts (1 John 5, 9). As, from the nature of the case, it is preceded by knowledge (1 John 4, 16), so, in turn, it leads to a constantly increasing knowledge of spiritual things, which again contributes to an ever stronger faith (1 John 5, 13). Believing and knowing stand, therefore, in John so little opposed to each other, that the upright believer is, on the contrary, the true Gnosticus. "The true faith is in John a recognizing, experiencing faith; the true knowledge a believing knowledge" (LÜCKE). Accordingly the Christian has an inward assurance of the truth and life in Christ, which does not admit of any, the least, doubt, and even seeks no further support beyond itself (1 John 5, 10-12).

2. The believing contemplation and recognition of Christ is the source of a life which is the embodiment of the highest possible blessedness. It exists in consequence of an inward change as an abiding inner principle (1 John 3, 14, 15) so that it is enjoyed even on this side the grave. But, at the same time, this gift is a promise which awaits its complete fulfillment (1 John 2, 25), and an ideal for the future of the believer (John 20, 31). This life is found exclusively in personal communion with Christ, so that to have Christ and to have life signify fundamentally the same thing (1 John 5, 12). At the same time, it brings the Christian into a personal relationship towards God, the blessedness of which surpasses every other kind of happiness (1 John 3, 1). With John, also, sonship with God is the highest privilege of the believer, though between his conception of it and that of Paul (§ 40, 7), the distinction must not be overlooked that John regards this privilege almost exclusively from its ethical side, and especially directs the eye to the inner kinship of spirit between the children and the Father. With both John and Paul, perfect confidence before God is the fruit of this filial relationship; and the assurance of the answering of prayer even for others also, is, from this stand-point, fully warranted (1 John 3, 22; 4, 17, 18; 5, 14, 15; comp. Rom. 8, 15, 16; Gal. 4, 6).

3. The new life of the children of God reveals itself by a walking in the light and in love, without which personal communion between man and the spotlessly Holy One is out of the

question (1 John 1, 5-7). While it is, however, morally inconceivable that one should know God and not keep his commandments, these commandments for his people are not grievous (1 John 2, 3-11; comp. 1 John 5, 3.) It is remarkable how John, who elsewhere is raised so high above the legal standpoint, lays such evident stress upon the doctrine and the commandment of Christ; assuredly, according to his view, also, the new life requires a constant rule and bond. To love towards God and Christ he never directly exhorts; he assumes that it is, in principle, present in believers, but urges them so much the more strongly, precisely on this account, to manifest it in love towards the brethren, since the one must stand or fall with the other (1 John 4, 20. 21). The love of the brethren—once by the Lord termed a new commandment (John 13, 34)—he, at the close of the first Christian century, can speak of as an old one (1 John 2, 7); but with ever increasing power he insists on its being cherished by believers, after their Lord's own example (1 John 3, 16-18).

4. This active love is identical with personal sanctification—a sanctification which is nothing less than the final aim of the whole work of redemption (1 John 2, 1). It displays itself in a manful struggle against evil, in the renouncing of the vain love of the world (1 John 2, 14-16), and in a willing fulfillment of all that is well-pleasing to God (1 John 3, 22). With this state of mind, boldness before God stands in such immediate connection that it is impossible to possess the latter where the former is wanting, and there can certainly be no answer to prayer while the conscience inwardly condemns (1 John 3, 20. 21). One must have read John in a strange way to be able to assert that a conception in which so much of moral earnestness and tenderness of conscience is expressed, could, even in any degree, conflict with the doctrine of free and unconditional grace (comp. 1 John 1, 7; 2, 1. 2).

5. Those who thus walk in light and love stand by no means alone, but, on the contrary, enter thereby, into the closest relationship towards each other. The exhibition of the Christian life as a life of the most intimate communion, first of all with Christ, but then, also, in Him with God and with fellow-believers, is genuinely Johannean (1 John 1, 3). His whole First Epistle

is a manifest echo of the Master's parting prayer (John 17, 20. 21). To him, Christians are as such, brethren; and if he addresses them as children, this has its ground in his age and in his relation to them. Only on a single occasion (3 John 6. 9. 10) does he speak of the Church (*εκκλησία*); elsewhere ordinarily of the mutual fellowship (*κοινωνία*) of believers one with another, of which the peculiar mark is the pure confession of the Father and the Son. Those who fall away from this communion show thereby that they never truly belonged to it (1 John 2, 19). Those who belong to it present a compact unity to the world, which hates and misjudges them (John 3, 1. 10), but will not easily seduce them, because they possess in the Spirit of Truth, which is given to them, an infallible test by which to distinguish truth from error (1 John 2, 20. 27). It is thus absolutely impossible that the true believer should fall for ever under the power of sin (1 John 3, 9). The truth remains with the Church for evermore; because the Spirit of truth (2 John 2) who is so much more powerful than the spirit of this world is given to it (1 John 4, 4).

6. The more perfect the Christian communion, the more full also is the joy (1 John 1, 4). While constant warning against sin and error is necessary (2 John 8), the abiding in that which they have heard of Christ has the sure promise of a happiness which cannot be lost (1 John 2, 24. 25). In principle already a sharer in that which is best, the Christian has yet to expect something higher. That in the Johannean doctrinal system there is nowhere a place for Christian hope (KOSTLIN), is an assertion which is in itself improbable, and is, moreover, contradicted in more than one passage in his First Epistle. He, like his fellow-disciples, sees the darkness (1 John 2, 8), yea, the whole world (1 John 2, 17), pass away, because he lives in the expectation of the day of the coming of Christ. The many Antichrists whom he beholds are to him precursors of *one*, and, at the same time, heralds of the last hour (1 John 2, 18). While, then, all passes away, the Christian abides eternally (1 John 2, 17), has full confidence (1 John 2, 28; 4, 17), beholds God and becomes thus like Him (*δμοιος*), (1 John 3, 2), yet always in such a way that the personal distinction between the Creator and the creature is preserved. The life in Christ,

commenced in the believing view of the Logos (John 1, 14), ends in the future beholding of the Father, and thus in the completion of that communion with God already begun on earth. As to that which the Christian has to look for between death and the coming of the Lord, John is silent.

7. A high value attaches itself to the Johannean doctrines as we have thus far surveyed them, as being, even when compared with the greater wealth of the Pauline ideas, the most profound in the whole New Testament, the crown of the Apostolic testimony, and the manifest echo of the Lord's own words. They are of special importance in our time, as opposed to the arbitrary separation between religion and Christianity, ideas and facts, doctrines and duties. Christologically, no doctrinal system surpasses that of the Gospel and Epistles of John; and what is wanting therein in regard to eschatology is satisfactorily complemented by the Apocalypse.

Comp. the treatise of OEHLER, "*Faith and Regeneration, in their unity according to the Johannean Theology,*" in the Tüb. Theol. Quartalschr. 1838, S. 599–622; LUTTERBECK, *l. c.*, II. S. 290. The Commentaries of DUSTERDIECK, and also of BRAUNE, in Lange's series. [GRAHAM, *The Spirit of Love*: a practical and exegetical commentary on the First Epistle of John, London, 1857; CANDLISH, *Exposition of the First Epistle of John.*]

Questions for consideration.—What is the connection, according to John, between faith and the being born of God ($\epsilon\pi\tau\omega\tilde{\nu}$)?—In what manner does he connect faith and knowledge?—What is, according to John, the last and firmest ground of faith?—In what relation does he place our love to God to the love of God toward us (1 John 4, 19)?—What similarity and what difference is there between his doctrine of the fellowship of believers and that of Paul?—On what ground does he look for the preservation and victory of the kingdom of God?—What is the sense and force of 1 John 3, 1–3?

SECOND DIVISION.

THE APOCALYPSE.

§ 49.

Diversity and Harmony.

The difference between the doctrinal system of the Apocalypse and that of the Gospel and the Epistles is, without doubt, important, but yet of such a kind as to be on the one hand easily accounted for, and on the other hand greatly outweighed by many striking agreements. For a just appreciation of the doctrines of the Apocalypse, it is not necessary to bring into the foreground a definite view of the signification and design of the prophetic visions there recorded. Even with the greatest difference as to the interpretation and value of this book of the future, it can be shown, in spite of much opposition, that with all that it contains of a peculiar or enigmatical character, it reflects as to its main contents in a louder echo the testimony of the Apostles and Prophets, and so far forms a worthy close to the canon of the New Testament.

1. It is not easy to form a just estimate of the Apocalypse. Like other books of the New Testament, this also has passed through a period of over-estimation, and then of neglect, which has been succeeded in recent times by a truer appreciation. We thankfully recognize the light which from different sides, has been shed on this mysterious region, but at the same time remember that we are not called in this place to seek the key to the enigma of the Apocalypse, but only to develope the doctrinal system of the book.

2. The first impression which the Apocalypse makes, as compared with the Gospels and the Epistles of John, is certainly that of the widest diversity. John the Evangelist stands in many respects nearer to Peter and Paul than to the writer of the Apocalypse. The series of contrasts between the John of the Apocalypse and the John of the Gospel, may be continued

almost without end. Between the contents of the two writings, the difference is not less than between their language and style. They equally differ in their relation to the Scriptures of the Old Testament. We cannot, therefore, be surprised that the composition of these two writings by the same person is doubted even by those who do not merit the reproach of adopting an arbitrary criticism.

3. Yet it is not too much to maintain, as has been repeatedly done in recent times, that there is scarcely a single book of the New Testament for the authenticity of which stronger proofs can be adduced than for that of the Apocalypse. Even the most negative school has defended its Johannine origin. In spite of sharp contrasts in regard to contents, style, and mode of thought between the two writings, there are not wanting remarkable instances of agreement; confirming both the identity of authorship, and the time of composition of the Apocalypse as not before but after that of the Gospel and the Epistles (§ 45. 3). If we consider that in the one the calm historian (*εν νοτι*), in the other the ecstatic prophet (*εν πνεύματι*) is before us; that there the spontaneity, here the receptivity of the Apostle is especially prominent; that the revelation granted him from above attached itself to that of the Old Testament, and that the main lines of thought, begun in Gospel or Epistle, are carried through to the Apocalypse (not the reverse), it is manifest that here also the opposition is to be found upon the surface, the harmony in the depths.

4. In the Apocalypse, also, the person of the Lord, the Christ as He comes in His kingdom, is the center of the whole. Not less than Gospel and Epistle is homage rendered to His true humanity. He is of Judah and David (Rev. 5, 5; 22, 16); the child of the Old Testament Church (Rev. 12, 1-5); was truly dead, and is yet seen in heaven with the tokens of His having been slain (Rev. 1, 18; 5, 6). But He is at the same time partaker of the nature and majesty of God, and ascribes to himself Divine names and attributes (Rev. 1, 11. 18; 2, 13. 23). It is true He has received everything of the Father (Rev. 1, 1; 2, 28; 3, 12), and into the glorification of this Father is resolved also the homage presented to him (Rev. 5, 13. 14). But yet directly to Himself is the incense of adoration offered (Rev. 5, 8); sovereignly does He dispose of the angels as Lord

and Ruler (Rev. 22, 16), and as The Word of God (Rev. 19, 13), He bears a name, the deep significance of which is already known to us from the fourth Gospel. In the presence of such facts some amount of courage is necessary to hold (with BAUR) that the Christology of the Apocalypse does not rise essentially above the Ebionite standpoint. The impartial student will agree with one of the critics of the most advanced school (REUSS): "We must admit without hesitation, that Christ in the Apocalypse is exalted to the level of God."

5. It is nevertheless not so much in relation to the Father as to his Church, that the Lord is here presented, and presented especially in His royal character and dignity. It is true, He appears here also as the witness of the truth (Rev. 1, 5), whose commandments challenge obedience (Rev. 22, 14), and His atoning work is referred to in a spirit like that in Epistle and Gospel (Rev. 1, 5 ; 5, 8. 9 ; 7, 14). Not as the Lion, but above all as the Lamb *λόγος*, is the homage of heaven rendered to Him ; and even where He is angry He does not deny this his character (Rev. 6, 16). He reveals himself as the priest-king (Rev. 1, 9-20), who unceasingly loves his Church (Rev. 1, 5), and watches over its highest concerns (Rev. 3, 19. 20). But in this his kingly character, He is clothed, not merely with the highest honor, but also with the most unlimited omnipotence (Rev. ii and iii), and exercises this not only in relation to the Church, but also in relation to the world which He subdues and creates anew according to the counsel of the Father, of which the book is placed in his hands (Rev. 5, 1-7).

6. In the idea of God as presented in the Apocalypse, this peculiarity is to be observed, that while in the Gospel and the Epistles the moral attributes of the Divine nature are brought into greater prominence, here it is the natural attributes which are brought into the foreground ; a natural consequence as well of the contents of the book as of its manifest connection with the prophecy of the Old Testament. God's omnipotence, infinity and immutability, are here especially exhibited. He is the God of the holy prophets, of the Apostles of the Lamb, and of the twelve tribes of Israel (Rev. 7, 5 ; 22, 16) ; the God who makes all things new (Rev. 21, 5 ; comp. Is. 65, 17), and establishes his dwelling among men (Rev. 21, 3 ; comp. Ez. 36). Of seven spirits before His throne, mention is

also made (Rev. 4, 5), as symbolical of the manifold character of the gifts of the Holy Ghost; while even in the beginning of the Apocalypse a trace of the distinction in the Trinity appears (Rev. 1, 4-6), without, however, being made with dogmatic sharpness, any more than in the Gospel and Epistles.

7. As regards the creature, the Apocalypse is as rich in point of angelology (see, for example, Rev. 16, 5), as Gospel and Epistle are poor in this respect; at the same time, the rendering of religious homage to these higher beings is here not less strongly deprecated than by the Apostle Paul himself (Rev. 22, 8, 9; comp. Col. 2, 18). The anthropology, on the other hand, is entirely the same. The world lies in wickedness, and ripens for the judgment of God; and this too, in consequence of Satanic influence (Rev. 12, 9, 10). The grace proclaimed here (Rev. 1, 4; 22, 21), as in the Gospel (John 1, 14, 16, 17), is that which alone saves; and the faith, which manifests itself in the keeping of the commandments, is the first duty of the sinner (Rev. 14, 12; 22, 17; *λαυβαρέτω δωρεάν*). Works do not precede, but follow believing (Rev. 14, 13); and perseverance, even in the midst of the severest trials, is the proper fruit of faith (Rev. 13, 10). The blessedness thus experienced is here, as in the fourth Gospel, presented under the image of satisfaction and refreshment (Rev. 7, 17; 21, 6), attainable for all without exception; and those who partake of it are spoken of as redeemed unto God out of *all* nations (Rev. 7, 9). We find in the Apocalypse not even the slightest polemic against the Pauline catholicity, and just as little the giving of direct or indirect encouragement to Jewish particularism (comp. Rev. 14, 6; 22, 2). The preëminence which is here, in single passages, conceded to Israel, is on the one hand only a relative preëminence, and on the other entirely in the spirit of the Lord (John 4, 22), and of the great Apostle of the Gentiles (Rom. 9, 1-5; Gal. 6, 16).

8. The eschatology of the Apocalypse is that part of its doctrinal system, which is by far the most fully developed. It is true there is here by no means wanting the idea of a preparatory and spiritual coming of the Lord (Rev. 2, 5; 3, 20); but yet the visible coming in the clouds of heaven is far more distinctly proclaimed (Rev. 1, 7; 14, 14 sqq.). While the departed even now consciously live (Rev. 6, 9, 10), and while the blessedness of the God-fearing dead is already begun, the final

decision for the seen and unseen world is made only at the glorious coming of the Lord. It is not easy accurately to delineate the prospect here opened before us: "The figurative character of the Revelation renders it frequently impossible to arrange with dogmatic precision, underlying thoughts" (BAUR). But thus much at least is certain, that John regards this coming as nigh at hand (Rev. 3, 11; 22, 10), as in point of time undeterminable (Rev. 3, 3; 16, 15), as glorious and decisive (Rev. 19, 11-16). Its preludes are with him essentially the same as those mentioned by the Lord in his eschatological address in Matt. 24, and are presented under the figures of three successions of seals, trumpets, and vials of wrath—symbols of the judicial visitations of God ever increasing, frequently interrupted only by short intervals, but which are constantly responded to by an obdurate impenitence on the part of man. They prepare the way for the coming Antichrist (Rev. 13, 1; comp. Dan. 7, 8), the Beast, with the two confederates, Satan and false prophecy; at the same time he is supported by the hostile world-power, which is presented under the image of an impure woman sitting upon the beast. The conflict of this world-power against the kingdom of God hastens the approaching decision, the fall of Babylon, the millennial kingdom, and the first resurrection (Rev. 20, 1-6). After this comes the last conflict against the repressed but by no means annihilated world-power, which is followed by the resurrection of all the dead, the general judgment (Rev. 20, 7-15), and the final renewing of heaven and earth (Chaps. 21 and 22), after which even the eye of a John sees nothing save an endless blessedness of God's people, and an endless punishment of the enemies of his kingdom (Rev. 14, 11; 20, 10). Manifestly, the prophet looks for an enduring period of prosperity and of peace for the long-oppressed kingdom of God, to be interrupted only once by a final conflict, and to shine forth after its last perfect triumph in undimmed brightness in heaven and earth. But even here we meet with glimpses of a future, of which a distant prospect has been before opened to us (Luke 14, 14; 1 Thess. 4, 16; 1 Cor. 15, 23), but which has been hitherto much less fully delineated.

9. An impartial survey of the doctrinal system of the Apocalypse shows, on the one hand, how many earlier or later objections to the book rest on misunderstanding or prejudice, and on

the other hand, how the prospect here opened by no means stands alone in Holy Scripture, but is, as it were, the crown of that stem whose foliage is spread before our eyes in the prophetic and Apostolic writings of the Old and the New Testament. As streams lose themselves in the ocean, so all the expectations of blessedness opened to us in Scripture unite in the Apocalyptic perspective; and it is to the latest book of the New Testament that the investigation as to the higher unity of the different doctrinal systems attaches itself easily, and, as it were, without any effort.

Compare, on the Apocalypse in general, the "*Introduction*" of LUCKE; the article of EBRARD, in HERZOG's *R. E.* VI.; and the Commentaries, especially LANGE, (Introd. to *Commentary on John*), and the Dissertation of W. H. KRIJT, *cum de Apocal. libro, tum de septem quæ illo continenter Epistolis*, Traj. 1861. On the Christology and Eschatology of this book, our "*Christol. of the N. T.*," bl. 416–466, where all here merely touched upon is more fully developed. On Chiliasm, more especially the Article of SEMISCH in HERZOG's *R. E.*, and the work of RINCK (against HENESTENBERG), "*The Scriptural Basis of the Doctrine of a Thousand Years' Kingdom*," Elberf. 1866.

Questions for consideration.—Extent of the doctrinal difference between Gospel and Apocalypse.—Is there in reality a higher unity?—The Apocalyptic book the complement and development, by no means the antipode of John's Gospel.—The testimonies of the exalted Christ concerning himself in the Apocalypse.—Criticism of the Tübingen view as to the doctrinal standpoint of the Apocalypse, especially as regards Christology and Particularism.—The doctrine of John as regards Chiliasm.—The distinction between the first and second resurrections.—The indication of the last conflict, compare Ezek. 38.—Must we regard the two last chapters of the Apocalypse as a description of the finally perfected blessedness of heaven, or as a further delineation of the condition on earth during the millennium (compare 22, 5)?—What is the sense of Rev. 22, 2 (compare 21, 24)? Is, in the Apocalyspe, not even the slightest prospect opened of the "restoration of all things?"—Force and beauty of the conclusion of the Apocalypse.

PART IV.

HIGHER UNITY.

§ 50.

Harmony of the Apostles with each other.

With all its diversity of contents and form, the doctrinal teaching of the different Apostles is by no means unconnected, much less mutually conflicting. Not simply in the fundamental conception, but also in the presentation of the principal subjects, and even in a number of unimportant matters, there is to be observed an unsought and unequivocal agreement between them. Upon no single vital question does the answer of the one contradict that of the other; and in regard to the way of salvation, it is evident at a glance that each of them exhibits the Gospel in a manner different from the others, while none of them teaches another Gospel.

1. At the close of our investigation, the higher unity of the different Apostolic systems cannot be passed over in silence. And this not simply because the thoughtful mind seeks unity in diversity, but also on account of the practical importance of the subject. If it could be shown that the teachings of the different Apostles as compared with each other, present only an agglomeration of very different opinions, without higher unity (*membra disiecta*), not only would the highest stamp of truth be wanting, but the doctrinal use of the New Testament writings, would be considerably modified. If it is shown, on the other hand, that we have the right to speak of an “organically connected and gradually progressive cycle of doctrinal development” (SCHMID), and to assert that the germs of the higher forms of teaching are already contained in the relatively lower

forms, the conclusion as to the truth and value of the Apostolic testimony is manifest. We can, however, only throw out hints on this important subject. Our design is not to treat of Biblical Dogmatics, but simply to furnish an introduction to the study of the theology of the New Testament writings (compare § 1, 3; § 3, 2).

2. It is probable in advance, that a many-sided harmony between the doctrines of the different Apostles would exist. Doctrine has always its root in spiritual life; and however diverse this individuality may be, all are partakers together of the same life. They themselves, therefore, do not conceive of either one as opposing his testimony to that of the others. One, on the contrary, acknowledges the grace which has been granted to another, even where there is a difference of opinion upon a particular point (Gal. 2, 7. 8). Peter testifies in favor of his fellow-workers and of the Epistles of Paul (1 Peter 5, 12; 2 Peter 3, 15. 16); and the same Paul who speaks so emphatically of *his* Gospel declares expressly (1 Cor. 15, 11) that the substance of that which was declared by him, was no other than that which was proclaimed by his fellow-Apostles.

3. Above all, in the fundamental conception with which the Apostles start, the harmony is not to be denied. They all regard man as sinful and guilty before God; recognize the Christ promised of old, in Jesus, in whom they all see the only Saviour of lost sinners; and represent faith in Him, united with true conversion, as the only means of salvation. According to the teaching of all, they who thus believe form a circle, manifestly distinguished from the unbelieving world, and looking in the midst of all conflict, for a glorious future as near at hand. All finally assume or declare, that after the Gospel of the kingdom, no higher revelation of truth and grace is to be looked for; and see in the grace of God the source, in Christ the center, and in the Holy Ghost the power of their spiritual life.

4. An equally perfect harmony in regard to each particular article of doctrine would, however, be exceedingly unnatural. In his type of doctrine and tropes, each Apostle has so much peculiar to himself, that we can only speak of a relative harmony, however great the unity in things essential. In order, however, to comprehend the full value of this real agreement, it

must, above all, not be forgotten, that not one of the Apostolic writers thought of furnishing a compact system of truths or duties ; that their doctrine, even in regard to things most important, was, as a rule, presented only incidentally and as occasion demanded ; that, moreover, the silence of one or more in regard to any part of the truth is by no means the same as a questioning or ignoring of the same ; that a conceiving of the truth from a particular point of view, is by no means a negation in principle of another point of view ; and that, in a word, no cycle of ideas is here so systematically complete as to leave no room for the admission of other ideas, sprung from another, but kindred cycle of thought. If we add to this, that the Apostles, as a rule, wrote independently of each other, every point of agreement which manifests itself, must be regarded as doubly remarkable. From a few single instances we will endeavor to show that this harmony is indeed “unsought and unequivocal.”

5. The conception of God in the writings of Peter and James, and the Epistle to the Hebrews, manifests much more of the Old Testament coloring than, for instance, in the Gospel and first Epistle of John. Yet, in the first-named, the conception of God, as given in the Gospels, is by no means wanting ; while the Apocalypse, on the other hand, presents descriptions of the majesty of God which may be compared with the grandest in the Old Testament. The Trinitarian distinction made especially by Paul, is also found in Peter, and even in John is not sought in vain (1 Peter 1, 2 ; Rev. 1, 4-6).

6. The doctrine of man and of sin has been most fully treated by Paul, and the connection between the sinfulness of mankind and the fall of Adam has been exclusively set forth by him. Yet there is not even probable ground for the supposition that either of the other Apostles favored an opposite opinion. According to all, sin is disobedience and transgression of the law ; according to all, it is furthered by Satanic influence, and leads to temporal and everlasting destruction. While Paul fixes the eye more on the sinful principle, James regards rather the sinful act ; it is clear, however, that the latter also regards sinful desire as anything but a matter of indifference ; while by all, without exception, the new birth of the indi-

vidual is represented as the indispensable condition of entering into the kingdom of God.

7. In respect to the doctrine concerning Christ, it has been often said, and reiterated, that two ways of regarding the person of the Lord are found in the New Testament. According to one view, He was a mere man; according to the other, presented particularly by Paul and John, He was infinitely more than man. An attentive comparison of the doctrinal teachings of the different Apostles will make manifest the injustice of this assertion. In the estimation of none of the Apostles is the Lord either a mere man, or man only in appearance; according to the teaching of all, He bears a name and claims a homage which, without idolatry, cannot be rendered to any creature. The doctrine of the Logos is to be found exclusively in John; but what does he testify of the Logos which has not been already affirmed by Paul of the Son of God? And what do both teach which has not, at least in substance, been indicated from the standpoint of Peter? No Apostle thinks of presenting a by any means complete enumeration of the miracles of our Lord's life; but the miraculous beginning of life, related by Matthew and Luke, is so evidently pre-supposed in the Pauline and Johannean doctrinal system, that it is impossible to speak of a denial or ignoring of this wondrous event from this standpoint. Paul and Peter harmonize in the most beautiful manner with the Apocalypse in the high value attached in the latter to the Lord's resurrection from the grave; and, if the author of the Epistle to the Hebrews, in accordance with his whole figurative style, lays the chief stress upon the Lord's ascension, he gives, at least upon one occasion, a clear testimony to the value of his resurrection (Heb. 13, 20. 21). And if, further, the historic fact of this ascension is mentioned only by a part of the witnesses, all agree, nevertheless, in the fact that the Glorified One stands in continued personal relation to His Church on earth, and soon will come again as Judge.

8. In what the Apostles testify in regard to the work of redemption, we find also a higher agreement. In respect to the three-fold office of Christ, it is not to be denied that James lays by far the greatest stress upon His prophetic word. But he represents the Teacher as also the Lord of Glory, (James 2, 1),

and it is inconceivable that he, who certainly was not less than the other Apostles penetrated by the spirit of the Old Testament, should have overlooked the atoning power of the Lord's death. The redeeming and sanctifying power of the death of Jesus is spoken off with equal fervor by Peter, Paul and John; and, even in the song of the Lamb, in the Apocalypse, is heard no other undertone than that which is present in the whole Apostolic proclamation. If, in the Epistle to the Hebrews, the moral value of our Lord's obedience is insisted on, while, in the Epistles of Paul, it is rather the bearing of penal evil, properly so called, on the part of the suffering Christ, upon which the emphasis is laid; the one conception is the complement of the other, and nothing which is asserted on this side is therefore on that side ignored. Entirely peculiar to Peter is the mention of the Lord's appearing, after His death, in the spirit-world; yet there are not wanting, as it would appear, traces of this thought also in the Pauline doctrine (Eph. 4, 9). If Paul traces back more clearly than any other, personal participation in the salvation which is in Christ to the sovereign purpose of God, he meets nowhere less contradiction in this respect than in Peter and John (1 Pet. 1, 2; 2, 9; Rev. 13, 7, 8). According to all, salvation is completed only through the kingly dominion of Christ, which is described by none as a purely moral sway, but by all as a personal reign, and by most, as at the same time a priestly as well as kingly rule, redounding to the salvation of His redeemed ones, and destined to triumph over all opposition.

9. The demand for faith and conversion is, in the preaching of all the Apostles, one and the same, and if the latter is, in the epistles, comparatively seldom mentioned, it is simply because these epistles are addressed, as a rule, to those who are already true believers. The idea and the life of faith are most fully presented by the Apostle Paul; along with this, the representation in the Epistle to the Hebrews may be naturally placed, and when the innermost life of the communion of faith is to be described, John does not fall below Paul. The connection between faith and justification is certainly somewhat differently indicated by Paul from what it is by James (comp. § 31, 5). "With Paul, faith, because it is justifying faith, is

the source of good works ; with James, faith, because it is the source of good works, and in them shows itself living and active, is justifying faith" (KERN). From this it does not, however, follow that one is in conflict with the other, much less that it is impossible to find between both conceptions, which regard the matter from different sides, a higher unity. With no Apostle is sanctification the meritorious ground of justification ; with all, is it the sign of a filial relationship towards God, of which each speaks as being of supreme importance.

10. Upon a superficial observation it might appear as though the Apostles differed considerably in their eschatology ; and even as though Paul did not always remain consistent with himself in this respect. More accurate examination, however, leads to a result more favorable, and shows that the more realistic conception of Paul differs from the more spiritual one of John not in substance and fundamental conception, but only in measure and degree. According to all the Apostles who express themselves particularly on this point, the blessedness of believers, beginning to be enjoyed immediately after death, is completed only at the second coming of the Lord ; this coming will be an unexpected, personal, glorious one, and be followed by an absolutely universal and endless reward. All look for a resurrection of the body, yet not until the end of the ages ; all expect a world-judgment, held by the same Judge and determined by the same standard. The amazing prospect opened in the Apocalypse is not without a point of connection with what has been previously spoken (§ 49, 8) ; the judgments there predicted, are indeed terrible and yet not exhibited in conflict with that which Peter and Paul especially lead us to expect in "the last troublous times."

11. If in anything all the Apostles agree, it is in the intimate connection between doctrine and life which we find in them all. It is true, this is especially seen in John (§ 44, 4), who significantly speaks of "*doing* the truth ;" (1 John 1, 6) but the remark applies in a greater or less degree to all. "In the Christianity of the Apostles, doctrine is transformed into morals and morals lead back in turn to doctrine. Christian morality is distinctively Christian doctrine applied to the life : it is the su-



pernatural in conduct corresponding to the supernatural in the faith : it is the extraordinary in human life evoked by the extraordinary dispensations of the love of God, miracles of grace producing miracles of charity" (BONIFAS). "And just in this is manifested the practical unity of the Apostolic doctrine, even when it has proceeded from very different points. James, for example, does not stand in exactly the same relation to the law as Paul ; nevertheless, we are surprised in the former by the remark that the Gospel is the perfect law of *liberty* (James 1, 25) ; while the latter describes the Gospel as the *law* (Rom. 8, 2) of the Spirit of life in Christ Jesus ; and both, the one in the name of liberty, the other of authority, describe the same life as peculiar, as the grace which has been received is unmerited and inestimable. In the conception of John, the central point falls within the present life ; in that of Peter, within the future. Yet the latter points to a joy of hope even here, which supports amidst all sufferings (1 Peter 1, 8) ; and the former glories in the hope of a future, in comparison with which the present is nothing (1 John 3, 2). The Pauline trilogy—"faith, hope, love"—is not precisely co-extensive with the Johannean—"light, love, life;" and yet a parallel may easily be drawn between them, and in both the differently modified fruit springs from the same soil.

12. The copiousness of the material precludes even the endeavor after completeness. The instances given are presented, not with the view of rendering further investigation unnecessary, but of stimulating to it. At every new step it appears more and more clear, that the whole conception of the Apostolic Epistles as having been written with the distinct purpose (*Tendenzschriften*) of combating or reconciling hostile schools, belongs not to the domain of history, but of romance.

The subject of this section is passed over in silence by SCHMID, REUSS, SCHOLTEN, and others. It is treated of, on the other hand, by MESSNER, *l. c.*, p. 383-421 ; LECHLER, *l. c.*, p. 232-271 ; BONIFAS, *l. c.*, p. 201-282 ; KÖSTLIN in the treatise before referred to (§ I.) A remarkable demonstration of the harmony of the Apostolic writers in regard to the death of the Lord is that of Dr. J. TIDEMAN, *Theol. Studien*, Amst. 1863, bl. 79-126.

Questions for consideration.—The true conception of the harmony of the Apostolic doctrine.—Fuller comparison of the doctrine of Paul with that of James, Peter, John.—Comparison of the doctrine of John with that of his predecessors.—What value is to be attached to presentations of doctrine which are made by only one, or some, of the Apostles?—Historico-critical significance of the result obtained.

§ 51.

Harmony of the Apostles with the Lord.

The remarkable unity of the Apostolic teaching rests historico-psychologically on their personal and vital communion with Him who called them, formed them, and by *one* Spirit led them into all truth. Their doctrine contains the spiritual and normal development of the fruitful germ found in his utterances, and stands related to His as the stream to the fountain. His doctrine is unquestionably developed in theirs in a many-sided manner; the influence also of many circumstances within and without their own minds, upon the contents and form of their preaching, is by no means to be underrated. But with all this development, the original fundamental character remains; with all this difference, the higher unity may be recognized; and no single instance occurs in which, in accepting their word, it is necessary to reject that of the Master, or *vice versa*.

1. The harmony which is found in so many diverse persons, and in so many writings independent of each other in origin, and separated by so many years, is a phenomenon so remarkable, that we find no counterpart to it in the history of mankind and of religion. The question as to the cause of this phenomenon is answered by pointing to the person and work of the Lord; and this answer is at the same time, a reverential homage to *Him* who makes such disciples, and unites them in such a manner.

2. The doctrine which is to awaken life can only be born of life. Thus the Apostolic teaching has its root in the communion



of all with Him who called them to be His witnesses, and baptized them with the Holy Ghost. So strong is the impression of His appearing that they cannot possibly cease to speak of it (Acts 4, 20); so mighty does His Spirit operate in their hearts that they receive, with varying clearness and depth, essentially the same impression of His person and work, and independently reproduce it. The Spirit leads them forward in the path of a divinely proposed development, but at the same time back to the words of the Lord himself (John 16, 15).

3. All the Apostles do not stand in the same relation to the person and work of the Lord. The difference is at once manifest in this respect between Paul and his fellow-witnesses; but even these latter are stars of different magnitudes, placed at different distances from the central sun. James attaches himself more to the moral, John to the mystical side of the Lord's teaching; and, while John evidently penetrates most deeply into the spirit of the Master's own testimony, we find again in Peter the living reminiscence not so much of His words as of His deeds and sufferings. With Paul it is less the teaching, suffering, or dying Christ, than the glorified one, with whom he feels himself most intimately united, and who, by continued revelation, gives him to see ever new light (comp. § 35, 5; § 38, 3). But yet the answer of all to the question as to the last ground of their testimony would have been a unanimous reference of the inquirer to the word, first of the Old Testament, but then, above all, of the Lord, and to the teaching of the Holy Spirit, by which they were led gradually to the full knowledge of the whole truth.

4. That the doctrine of the Apostles, especially of Paul and John, is more full than that of the Lord, it is scarcely necessary to observe. It by no means follows from this, however, that it equals, or surpasses, His doctrine in power. On the contrary, it can be shown that the Apostolic testimony concerning salvation contains nothing which has not been in substance indicated at least by Him, if not actually expressed. It lay in the nature of the case, that the full truth concerning the exalted dignity of His person, the power of His death, and the brightness of His glorification, could only be displayed after the close of His earthly manifestation. So much the more remarkable is it,

that no Apostle expresses anything respecting it which cannot be justified by an appeal either to the letter or the spirit of the Lord's own words. As the oak is contained in the acorn, so does the Apostolic doctrine of the Atonement lie in words like Matt. 20, 28; 26, 28; and their whole eschatology in Matth. Chh. 24 and 25. What in His word had for wise reasons, not yet been expressed (John 16, 12), His Spirit gave them later to understand; and in what this Spirit testifies, His own word, again, is inwardly revealed and explained.

5. Without doubt, the Apostolic teaching includes more than the expansion and development of the doctrine proclaimed by Jesus. The stream which widens in its progress from the fountain head, and hastens forward in its course with increasing depth and breadth, receives into its bosom other tributaries. The individuality of the Apostles, their greater or less degree of culture in the school of Scripture and of science, the influence of current thought, of circumstances, and of personal experiences, all these are factors which must be taken into account in answering the question, how the doctrine of the Apostles has, in point of contents and form, become what it is. But yet, after making allowance for all this, the preponderating influence of the Lord's own word and Spirit upon their testimony is not overshadowed, but only more fully defined, and all the beams, divergent in direction, varying in color and intensity, radiate unceasingly from the same center.

6. The harmony between the doctrine of Jesus and the Apostles—(neither dead uniformity nor irreconcilable antagonism)—is not only a striking proof of the justice of the words, “He that heareth you, heareth me” (Luke 10, 16); but is also in our day of great importance, in opposition to the one-sidedness of those who would oppose the testimony of the one to that of the other, and would compel us to choose between the religion of the amiable Rabbi, and the wisdom of a few well-meaning but narrow-minded zealots, who stand infinitely beneath him. Where the alternative so manifestly rests upon a fiction, a decision may be spared without loss. The inner unity of the Apostolic testimony with that of the Master is a fact which cannot be denied; and this fact is of no small significance both for Christian faith and Christian science. It proves

that the Christian church has not without reason conceded to the doctrine of the Apostles an entirely unique position, above that of all others, and not without good cause, ever afresh returns to it. "Only the *whole* (body) is also the sound (body), and *each* of the Apostolic doctrinal systems is given to Christianity as a pattern, and for its improvement" (LECHLER), namely, in its connection with the living totality.

Comp. on the inner unity of the Apostolic doctrine, SCHAFF, *l. c.*, I. p. 640 ff.; our "*Christology of the N. T.*," bl. 447-480. On the wisdom of Jesus, in the training of his Apostles, our "*Life of Jesus*," II, bl. 213, and the literature there cited.

Questions for consideration.—Connection between the doctrine and life, between the progressive enlightenment of the Apostles and their increasing holiness.—Sense, force, and fulfillment of the promise, John 16, 12-15.—The greater or lesser differences between the doctrine of the disciples and that of the Master.—The Apostolic testimony the expression of a sanctified individuality.—The harmony of the disciples with the Lord, in its historical, doctrinal, and practical significance.

§ 52.

Harmony of the Lord and the Apostles with the Scriptures of the Old Testament.

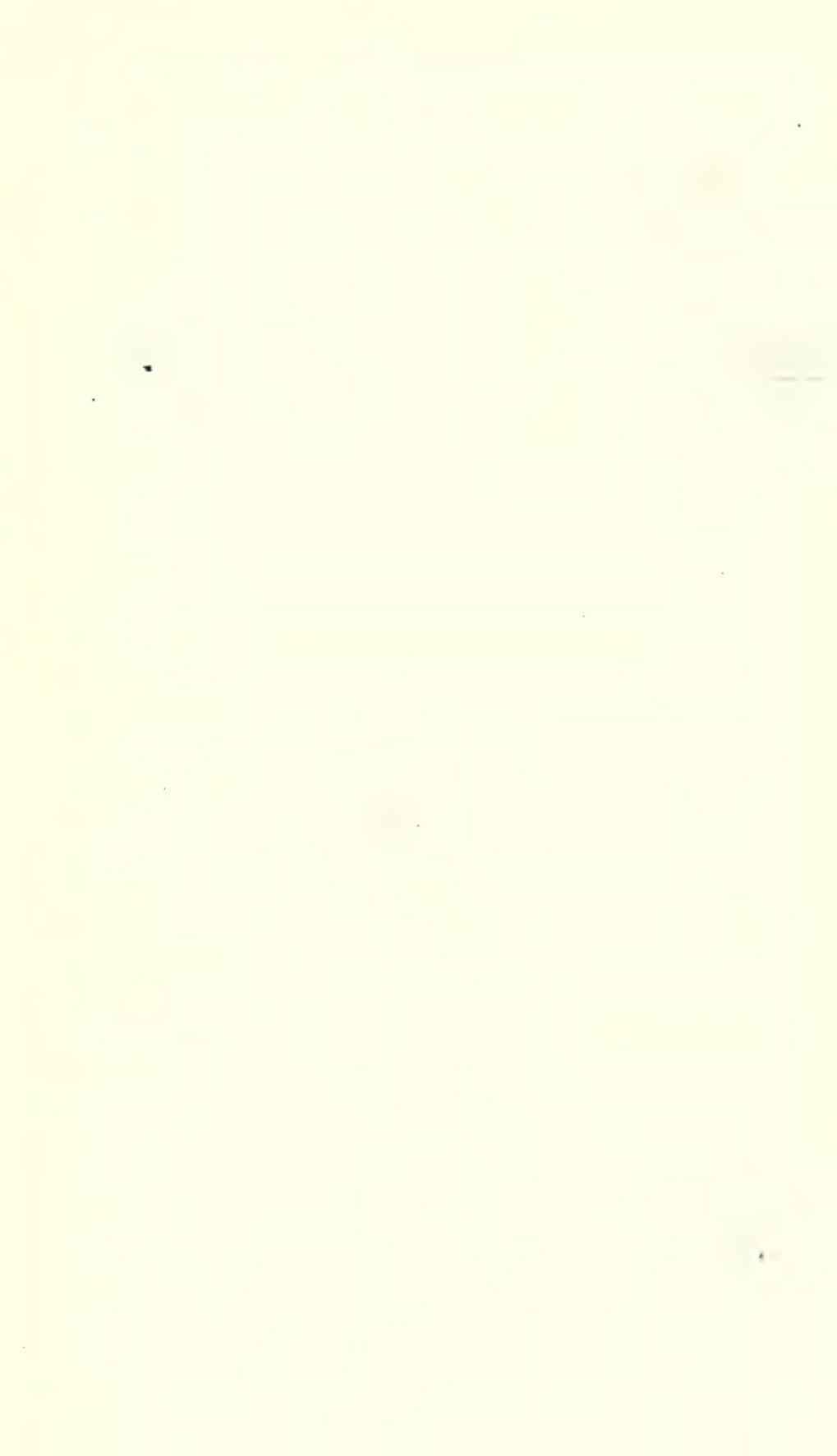
As the teaching of the Apostles has its root in that of Jesus, so the teaching both of Jesus and the Apostles is rooted in the Holy Scriptures of the Old Testament, which are regarded by all from essentially the same point of view. Between the theology of the Scriptures of the Old Testament and that of the New the distinction is undoubtedly as great as it is important; but, at the same time, aside from the difference of persons and times, the higher unity in regard to the way of salvation is unmistakable, and both one organic *whole*, the result of more than human wisdom.

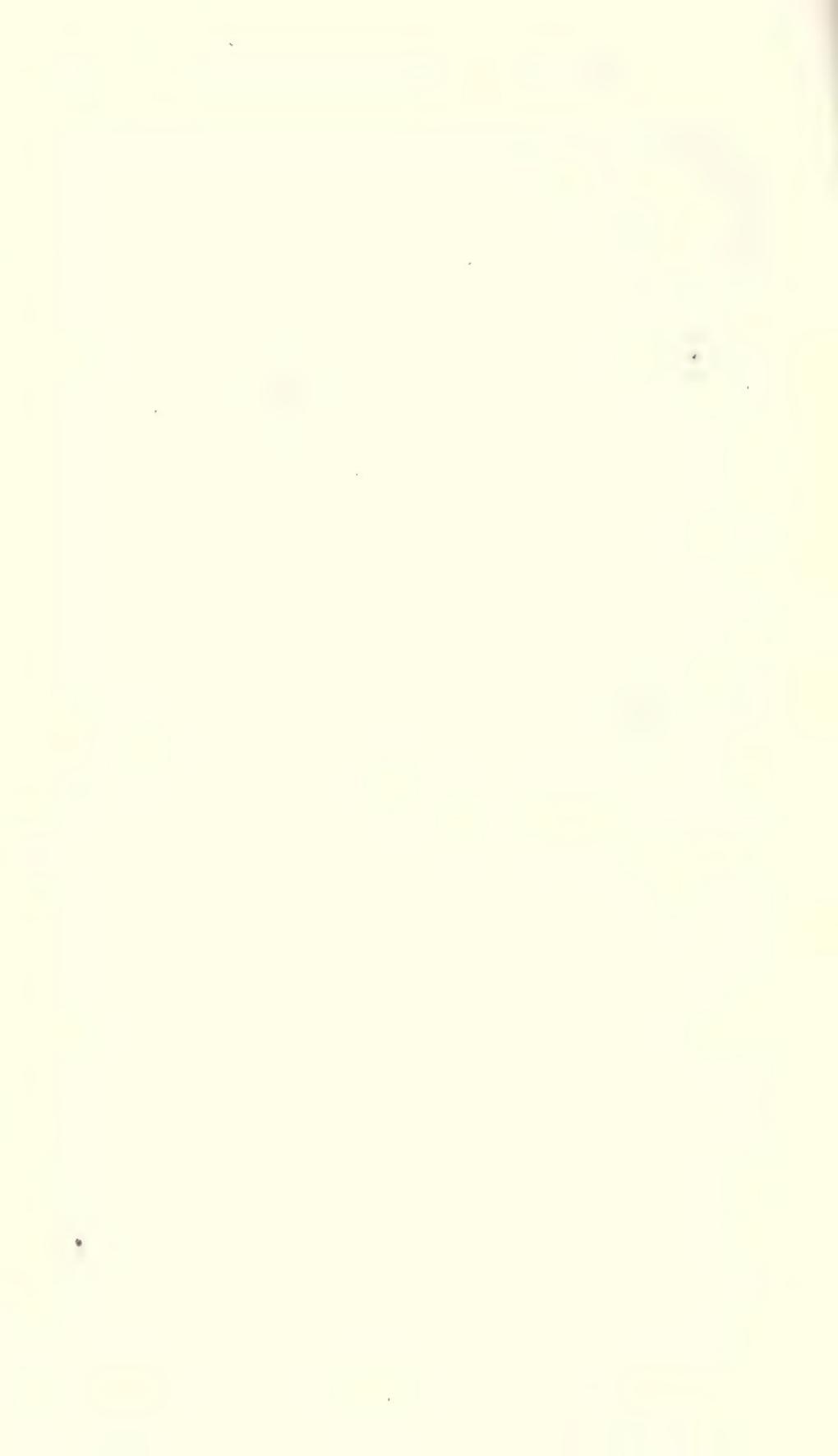
1. The contemplation of the theology of the Apostles (Part III.) leads us back not merely to that of the Lord (Part II.),

but also to the Old Testament foundation on which the doctrinal structure of both rests. What was said at the outset as to the way and manner in which the way was prepared for the Gospel of the kingdom by Mosaism, Prophetism, and Judaism (§ 4-6), becomes now at the close of our examination not only illustrated but confirmed, and furnishes us at the same time with the last key to the phenomenon observed in §§ 50, 51.

2. In deriving the unity between the teaching of the Lord and that of the Apostles from the relation of both to the Scriptures of the Old Testament, we do not mean by any means to assert that these Scriptures were by all explained and cited in the same way. The use of Scripture by the Evangelists and Apostles of the New Testament is different, and affords in its peculiarity important material for comparative criticism. Still the Apostles in their view of Scripture agree so entirely not only with each other but with the Lord, that their testimony concerning the way of salvation may be styled in a certain respect only the continuation, exposition, and confirmation of the word of Moses and the prophets. According to all, the Scripture of the Old Testament is the documentary record of a special and Divine revelation of redemption; the Messianic expectation, therein recorded, the expression of the deepest want of man; and the way of salvation now fully revealed that which was already indicated initially under the Old Covenant. Allusion or appeal to the prophetic word occupies also in the discourse of all a more or less important place, and neither the Apostle of Hebraistic nor of Hellenistic culture severs the bond which unites his whole conception of the way of salvation with that of earlier ages.

3. In order to fathom, in its whole extent, the influence of the Old Testament upon the teaching of the Lord and His Apostles, it is not sufficient to consider single peculiarities (for instance, the connection of the theory of sacrifices with the evangelical doctrine of the atonement), but we must rise to the main and dominant ideas which are constantly prominent in both parts of the Scriptures. For the common basis of ideas, *e. g.*, of life and death, sin and grace, light and darkness, calling and election, sonship and inheritance, righteousness and truth, which we find not less in the teaching of Christ in the Synoptical Gospels





than in the fourth Gospel, in Peter and James not less than in Paul and John, lies in the sacred Scriptures of the Old Testament. In the Scriptures of the New Testament they are undoubtedly developed, completed, and applied as never before; but in order to understand the original sense, one must ever trace them back to the pre-Christian period. Even John (see, for example, John 19, 24, 36, 37), has no more outgrown his reverence for ancient prophecy than Peter; and Paul, for whom the old had passed away, shows, with manifest predilection for Old Testament examples, that Abraham and David were justified by a method essentially the same as believers of the New Testament (Rom. ch. 4). The whole Epistle to the Hebrews especially is one continued proof that Christianity is the realization of the highest aspirations of Hebraism and Judaism; and it is impossible to leave the Apocalypse without observing how the circle of Scripture at the end manifestly returns to its point of commencement.

4. No proof of the harmony between the Old Testament and the New is of any value unless it proceeds from the unconditional acknowledgment of the diversity which exists between them. The "*concordabit Scriptura*" is inconceivable, unless the "*distingue tempora*" has obtained its due observance. On the other hand, however, every view is one-sided which has regard only to the difference, without discovering beneath and beyond this the higher unity. "Not the contents but the form, not the certainty but the distinctness; it is this in which the prophetic and Apostolic testimonies of salvation differ from each other. The whole theology of the New Testament is in its deepest foundation an Israelite theology."

5. A harmony between such different men and writings, separated from each other by centuries, such as we here behold, appears inexplicable, unless we assume that the fundamental thought, of which the Old Testament may be termed the announcement, and the New the fulfilment, is the fruit of a special Divine revelation of salvation, gradually made known by its interpreters in such a way that later revelations did not contradict the earlier ones, but rather explained and completed them. The inner unity of Scripture is the great proof that we have here to do with something very different from sporadic

remains of Jewish and Christian literature. A whole, like this, is not the product of human reflection and research, but is the gradually developed fruit of a higher guidance. And the now completed structure of the theology of the New Testament Scriptures, both in itself, and in its connection with that of the Old Testament, deserves to bear the inscription, "He who hath built all this is God." The fuller amplification and practical application of this thought does not belong, however, to the purely historic domain, the limit of which is here reached.

Comp. FOCKENS, "*The Holy Scriptures of the Old Testament according to Jesus and his Apostles*," Amst. 1848; SEPP, "*The Doctrine of the New Testament concerning the Holy Scriptures of the Old Testament*," Amst. 1849; P. MOUNIER, "*Disq. de locis non-nullis Evang. in quibus V. T. libri a Jesu laudanter*," Amst. 1856; the literature cited, in § 14, 8; our "*Christol.*" I, bl. 37 and following; II, bl. 480–485.

Questions for consideration.—Comparison of the different ways in which the Scriptures of the Old Testament are used and explained by the writers of the New.—History of the exaggeration and denial by theologians, of the higher unity of the Old and New Testaments.—Apologetic value of the result obtained.—The theology of the New Testament Scriptures in its significance and value above every other.



CORRIGENDA.

The reader is requested to correct the following errata:

Page	46,	from bottom, line 14,	for	Acts	read	Matt.
"	50,	" top,	" 1,	" 33	"	32.
"	52,	" "	" 9,	" 36	"	21.
"	" "	" "	" 10,	" 54	"	53.
"	56,	" "	" 15,	" 8	"	18.
"	" "	" "	" 17,	" 54	"	53.
"	57,	" "	" 18,	" 27	"	26.
"	" "	" "	" 24,	" 15	"	16.
"	" "	" "	" "	5	"	2.
"	"	" bottom,	" 9,	for 'would have no blessing,' read 'should have asked, not for a blessing, but for a crown.'		
"	60,	from bottom, line 13,	for 8, 18;	8, 10	read 8, 8, 10, 18.	
"	63,	" top,	" 17,	" 21	"	23.
"	" "	" "	" 23,	" 41	"	44.
"	" "	" "	" 33,	" 5	"	4.
"	64,	" "	" 21,	" 6	"	5.
"	72,	" "	" 6,	" Acts 18, 18	"	Matt. 18, 19.
"	91,	" bottom,	" 13,	" 24	"	23.
"	94,	" "	" 12,	" 24	"	25.
"	95,	" "	" 3,	" 45	"	47.
"	100,	" top,	" 2,	" 21	"	20.
"	102,	" bottom,	" 11,	" 6	"	5.
"	103,	" top,	" 1,	" 9-16	"	18 sqq.
"	110,	" bottom	" 15,	" 14, 17	"	14, 17.
"	" "	" "	" 3,	" 14	"	13, 14.
"	111,	" top,	" 6,	" 10, 19	"	19, 10.
"	131,	" "	" 20,	" 1 Pet. 19	"	1 Pet. 3, 19
"	136,	" "	" 4,	" Lord.	"	God.





